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THE MISSIONARY SURVEY

W. C. Smith, Managing Editor.

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Number 9.

PUBLICATION AND SABBATH SCHOOL EXTENSION:

Rally Day—October 3.....	643
What Some of Our Men are Doing in the Field.....	644
The Montreat Conference.....	646

HOME MISSIONS:

Where Cast Iron Men are Needed.....	647
A City-Wide Evangelistic Campaign. Rev. R. F. Kirkpatrick.....	648
Practical Work Among Aliens. Elizabeth V. Dickinson.....	649
How the Mission Work Started in "Little Italy," Philadelphia, Pa. Mrs. Lillian W. Cassady.....	652
Some Great Things in America. Mr. T. W. Parry.....	654
A Bit of Contrast.....	655
Dedication of the Hungarian Church at Norton, Va.....	656
Women's Missionary Work in Richmond, Va.....	656
City Missions in Knoxville. Rev. Leroy G. Henderson.....	657
The Presbyterian Mission Home, Dallas, Texas. Rev. Geo. W. Sheffer..	658
Can You Tell?.....	659
The Appeal of the City.....	660
Give Them a Place to Play. Dennis A. McCarthy.....	661
Senior Home Mission Program. Miss Barbara E. Lambdin.....	661
Comparative Statement of Home Mission Receipts.....	661
Organize Classes Now for the Fall Home Mission Course.....	662

THE JUNIORS:

How to be a Home Missionary. Rev. Stuart Nye Hutchison.....	663
"Dose Boys.".....	664
My Jim.....	664
Little Side Streets.....	664
Junior Home Mission Program. Miss Barbara E. Lambdin.....	665
Children's Day Celebrated in a Mexican Church. Mrs. H. L. Ross.....	665
For the Boys. Rev. T. B. Grafton.....	666
Junior Program for September, 1915. Miss Margaret McNeilly.....	668

THE WOMAN'S AUXILIARY:

Your Gifts.....	669
Nellie's Account of the Missionary Meeting. Bettie Gilkeson.....	669
The Ellen Wilson Memorial Fund.....	672
The Woman's Summer School for Missions for 1915.....	672

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

The Association of Presbyterian Church Workers in State Schools....	674
The Presbyterian Educational Association of the South.....	676
Little Heart Stories About the Student Loan Fund. Mildred Welch.....	677
God Is My Refuge. William Hiram Foulkes, D. D.....	678
Receipts for Christian Education and Ministerial Relief.....	678
Methodists Plan Relief for Ministers.....	679
Suggestions to the Leader. Mildred Welch.....	679

FOREIGN MISSIONS:

Monthly Topic—Japan.....	680
Letter From Mrs. J. W. Hassell.....	683
Letter From Rev. J. W. Hassell.....	685
How God is Using a Japanese Boy. Rev. S. M. Erickson.....	687
The Evangelistic Campaign in Japan. R. E. McAlpine.....	689
Call of Japan's Unevangelized Masses.....	692
The Old Pharisee. Mrs. W. B. McIlwaine.....	692
An Encouragement to Christian Parents. Mrs. W. B. McIlwaine.....	694
Missionary Investments in Japan.....	694
Miki San. Mrs. J. W. Hassell.....	695
The American Presbyterian Church, South. Rev. W. H. Hudson.....	696
Work at the Elizabeth Blake Hospital. Rev. John W. Davis, D. D.....	697
Work at the Tsing Kiang Pu Hospital. Mrs. James B. Woods.....	698
Medical Education for China.....	700
Notes from Tsing-Kiang-Pu. Mr. A. A. Talbot.....	701
A Banking Suggestion.....	703
David Livingstone on Self-Sacrifice.....	703
Strenuous Times at the Kashing Hospital. Dr. W. H. Venable.....	703
National Missionary Campaign—Laymen's Missionary Movement, 1915-1916.....	704
Notes from Soonchun. Rev. Charles H. Pratt.....	705
The Chinese in Korea. M. L. Swinehart.....	705
Letter from Rev. H. D. McCallie.....	707
Quarterly Report of Kwangju Station. Rev. S. K. Dodson.....	708
A Visit South. Wm. P. Parker.....	710
Medical Missions on the Congo.....	712
Personalia.....	714
Do You Know?.....	716
Senior Program for September, 1915. Miss Margaret McNeilly.....	717
Comparative Statement Foreign Mission Receipts.....	717

50,000

The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home. Is There One in Your Home?

From the standpoint of genuine and helpful interest in our Church's great work at home and abroad, the figure 27,500, at which Jack seems to have stuck for the present, represents the very *cream* of the membership of the Southern Presbyterian Church. There is one slight exception—namely, the few devoted saints who would like to subscribe but feel that they are financially unable to give fifty cents a year for the magazine; these, however, are comparatively few in number.

It is clear that in order to increase subscriptions to the magazine, more *cream* will have to form. Jack does not like to be thought irreverent in speaking of anybody as "Blue John," but that perhaps is not an improper name for Church folks who have not sufficient interest in the Church's great mission to the world to read the Assembly's official organ, which sets forth the needs and progress of that work. Therefore, our problem—your problem, dear reader, and ours—is to get the *Survey* out into the Blue John territory. We are trying to do our part by serving up the good nourishing food in as attractive and readable shape as we know how, and studying all the time how we may make it more palatable and wholesome. Your part is to help us get these "tasty dishes" before those whom we would convert into regular partakers. Once started, by your help, we would hope to make them our consistent and steady patrons.

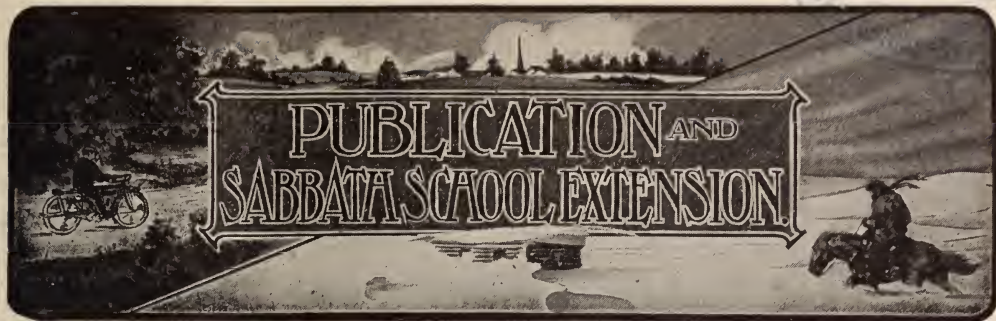
Do you enjoy your *Survey*? Mark a specially interesting article and send it or (better still) take it to your non-subscriber friend or neighbor and see if a subscription does not soon follow. Mark another article the next month and the next—it will work after awhile. Jerseys feeding on the fattest pastures yield the rich cream.

The 27,500 friends of the *Survey* will help us get the other 22,500 necessary to attain our Goal—"A Missionary *Survey* in every Presbyterian Home."



The Junior Westminister Circle of Westminister Church, Hopkinsville, Ky. This Society put their church on the Honor Roll of the *Survey*.





Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

RALLY DAY—OCTOBER 3.

WHAT a splendid institution Rally Day has grown to be! How it infuses new life and interest into the Sunday school and promotes progress in every department of it.

Comparatively few up-to-date Sunday school superintendents have failed to discover the peculiar elixir yielded by a well arranged Rally Day. October Sundays bring the first refreshing crispness of the Autumn air, after the long warm days of Summer. Nature aids in inviting folks out to renewed activity. It is a great time to say, "Come, Brother—lend a hand—let's take a new hold!"

It is a great time to secure recruits in new scholars and add to the teaching force; it is a time to improve efficiency of existing forces; it is a time to re-kindle enthusiasm and rejoice in renewed opportunity.

Yes, Rally Day is the great Red Letter Day of the Sunday school.

But have you found the big secret of a successful Rally Day—the thing

which leaves the lasting good taste of it all? It is this: After the beautiful day is over, after the record breaking attendance, the bright, happy faces of the children, the joyous songs, the grouping of the little folks on the platform, the happy fathers and mothers and friends in the crowd, the proud pastor and superintendent and teachers, the program and all—to go home with the satisfaction of knowing that the Treasurer carried away in his handkerchief a good fat offering, which he will, first thing on Monday morning, send to Mr. Magill, Treasurer of the Committee of Publication and Sunday School Extension, at Richmond, for the purpose of extending these same blessed Sunday school privileges to thousands of little ones in the mountains, in the plains, in the city slums and the many other destitute sections of our South country, where they could have no Sunday school were it not for your gifts on Rally Day.

That is what brings the permanent blessing of Rally Day.

Special suggestions for Rally Day have been forwarded to all superintendents. If any have failed to receive them, address a post card to Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark-Tex., and supplies will be promptly forwarded.

WHAT SOME OF OUR MEN ARE DOING IN THE FIELD.



Blevins Creek, in the heart of the mountains of Fayetteville Presbytery, is one of the many places reached by Mr. R. E. Piercy, who in point of service is one of the oldest men on our list of Sunday School Missionaries. Two years ago it had neither Sunday School, Church, or even a public school. A mission school was established in a private house with a dozen or more present. Few could read and none would try to sing. Now there is a nice chapel built mainly by the people themselves with a good attendance at Sunday school every Sunday. A public school has been established and the general tone of the neighborhood has greatly improved.

* In Memphis Presbytery, the Rev. Chas. N. Ralston has been at work for two years. One real live Presbyterian church has



grown out of his labors and there are several Sunday schools in communities where churches will be organized as soon as the way is clear. Mr. Ralston has been called as pastor to a group of Home Mission churches and his place will be taken by Mr. J. B. Butler, who will look after the Sunday schools already established, start the new ones where needed and teach in the new Presbyterian Industrial School just recently established at Purdy, helping to train leaders. This is a need that is peculiarly great in this special field, as many of the schools established have died for lack of a leader.

Mr. W. B. Neill, Selma, N. C., now at work in Fayetteville Presbytery, is in territory adjoining that in which Mr. C. T. Beall did



such good work. In the fall of 1910, Mr. Beall began work at Moore's Schoolhouse and at Stilley's. Out of this beginning has grown two churches. On March 31, 1912, Dr. Phillips preached the dedicatory sermon at "Mizpah," which was organized from the mission at Moore's Schoolhouse. At Stilley's a building is being erected and a church will be organized as soon as completed. Mr. Neill has a flourishing mission school at Corbett's Schoolhouse and at Poplar Springs. At Corbett's Schoolhouse, attend-

ance has increased until the building has been outgrown. The Beginners and the Primary grades meet under the trees on benches made by the Sunday school missionary. He is following the lead of the Preacher-Carpenter over at Kenly, who himself helps to drive the nails to build his churches, while he "visits" with the people.

Mr. John E. Jeter, at Pangburn, Arkansas, is covering the Presbyteries of Arkansas and Washburn. He finds the need of trained leaders appalling. School after school could be organized, but would live only a short time unless somebody kept looking after it, and in many cases there is nobody who can. He finds it is easier to organize a new school than to keep it going. So few of the homes offer any sort of Bible training to the children. Last summer he talked to a group of boys and girls in the Teen Age, who had never before heard the story of David and Goliath, and did not recognize the giant.

Mr. J. S. Robinson, Seneca, S. C., in Piedmont Presbytery, is being impressed with the fact that one of the most important



things that can be accomplished by the Sunday school Missionary is to establish a school that can be made the mission of a contiguous church, from which willing and efficient workers may be drawn to develop the new school. There are, he finds, two wonderfully fruitful results from this kind of work. First, the reflex influence exerted on the old school, through the workers it sends to the new one, produces new life in all its departments, gives the school a clearer vision of the great need of lost humanity all about it, and a new version of the missionary spirit. Second, the new school itself, by the aid of these consecrated and efficient outside workers, develops more rapidly than it would otherwise do.

Rev. W. E. Hudson, in Lexington Presbytery, planned a most aggressive campaign during the summer in the interest of better and more efficient Sunday schools, not only in the Mission schools newly organized, but in the old established churches. He will have a number of local Institutes in the interest of the goal set before the schools. He finds that even in the isolated sections of the mountains it is possible for the schools to run throughout the year. Four schools were organized during January and

ran with better attendance and interest than during the summer. In one cove of the mountains in February a school was organized with seventy present. Five miles away in the valley there were only thirty present at some special services that same night, one of the coldest, most disagreeable nights of the winter. There are only seven schools out of one hundred and seven in the Presbytery which are located in town. The most popular organization among the country people is the Sunday school. Well organized, it should help more than anything else to solve the country church problem.

One school has adopted the plan of using the hacks which carry the pupils to the day school to bring them to the Sunday school, thereby greatly increasing the attendance. Sixty new pupils were enrolled the first Sunday the plan was put into effect.

Mr. O. N. Miles, of Maxwelton, W. Va., who is located in Greenbrier Presbytery, sends us an interesting account of the results of Sunday School Extension in that Presbytery. Back in the early seventies, "The Old Stone Church" at Lewisburg, W. Va., started a mission school some three miles to the North which worked for two summers under Mr. B. F. Fleshman,

when the location was changed two miles further north. This was very primitive and began in the simplest way, but they had a Home Department for the old and infirm, though it was not so known at that time. Mr. H. D. Arbuckle, the first Superintendent after it changed location, was superintendent for thirty-five years. Though not in active charge, he still attends, Bible in hand and always on time. From this mission, sprang a regular preaching point with an increasing attendance, until in 1900 Clifton Church was organized with fifty-eight members.

Mr. H. L. Thomas, who has just recently begun work in Stokes County under the Sunday School Committee of Fayetteville

Presbytery is laboring among a most needy field, with a most promising outlook for permanent work.

When the Deputy Revenue Collector heard that a certain still was being operated in defiance of the law in Hardin County,

Tennessee and that certain jugs of newly made whiskey were to arrive early one

morning, he went out the road the moonshiner was to come and carefully hid in the bushes. When he halted the buggy, expecting to find a grizzled old mountaineer with his rifle across his knees, he found a beautiful mountain girl. In reply to his questions she said the was going to the neighboring town and had buttermilk in the jugs at her feet. The Collector found moonshine whiskey, and when the girl began to cry and told him that her father was ill and she had made the trip for him, he climbed into the buggy and drove her home. He found there that her father was dying of consumption and visiting him was the home mission pastor, who said to him: "Old Zeb Hinton, the man you want, is not a bad man; he helped us to build our little church in this community, and he attends every preaching service. He does not realize that it is wrong to make moonshine whiskey. It is not severe punishment but Christian teaching that he needs. The gospel of Christ will eventually destroy every moonshine whiskey still in this country—something the government with all its power has failed to do. Old Zeb is a dying man and can live but a few days longer. Can you not be easy with him?" That afternoon the Collector and the preacher destroyed the still and the moonshiner signed a pledge not to make any more whiskey. Two days later he was dead. It is to such people as these that the Rev. Wm. Thorne has consecrated his life in Memphis Presbytery. The people among whom he labors are dear to his heart because of his long service among them. He knows their awful need, their hopes and fears. He has organized Sunday schools and churches in an effort to meet their need and train them for Christian service. Each year he places thousands of Bibles, Testaments and tracts in homes that never even had a line of God's precious word before. Mr. Thorne did the pioneering work ahead of Mr. Ralston, and it is to meet the need of trained leaders that the school at Purdy was begun.

Among the various accounts which have come to the office about Rally Day celebrations, much interest was created by the account sent last year of the Elim (Colored) Presbyterian Sunday School at Milton, N.C., which was published in the MISSIONARY SURVEY. The pastor of this church died in May, at seventy years of age. His parents died when he was very young and left him to white people who prepared him for Lincoln University and educated him for the ministry. Here's an example of Sunday school extension among the negroes right at one's door.



STEWARDSHIP DEPARTMENT

Conducted by R. L. WALKUP

Secretary Assembly's Campaign Committee.

THE MONTREAT CONFERENCE.

What was in many respects the most satisfactory and profitable conference on Church finances and methods yet held by representative men—ministers and laymen—of our Church, covered a five-day period at Montreat during the latter part of July.

The Conference dealt mainly with the Every-Member Canvass, and educational methods; and the findings as shown in the report below give full proof of the rich instructions yielded by the discussions.

FINDINGS OF THE MONTREAT 1915 STEWARDSHIP CONFERENCE.

1. We recognize that the foundation of Christian Stewardship is individual consecration and that we hold our possessions, administered only in the service of our our time, and our lives as a trust, to be Lord, whose we are.

2. In accordance with the deliverance of our General Assembly, it is the duty of the Systematic Beneficence Committee of each Presbytery to plan together and take measures to carry the Assembly's Plan of Church Finance into every church in its Presbytery, adopting the apportionment of the Synod's Committee and sending same, after adding the Presbyterial causes, down to the session of each church. Its expenses should be borne by the Presbytery.

The presentation of the Assembly's Plan by means of deputations to the churches, is recommended wherever available.

3. By the Assembly's Plan we accept the definition as formulated by the Assembly's Campaign Committee, viz.:

We define the Assembly's Financial Plan as including the following essential features:

1. A definite and adequate goal.
2. An annual every-member canvass for weekly offerings.
3. A Beneficence Committee.
4. A separate beneficence treasurer.
5. Use of Duplex envelopes.
6. An educational campaign preceding the canvass and continued throughout the year with a sustained effort to reach the goal fixed,

4. The Assembly's Plan should be carried out in its entirety as far as possible.

5. In each Every-Member Canvass a definite and adequate goal should be set, which should mean not a lessening but an increasing of the offerings to all the beneficent causes.

6. The Every-Member Canvass does not mean a stifling of beneficence, but sets a dependable basis, and it should not preclude special appeals for emergencies of the work.

7. The question of a single or double canvass should be left to the individual church, but in case of a single canvass a double budget should be provided.

8. For a successful Every-Member Canvass it is absolutely essential that it should be preceded by a campaign of education, in which the people are instructed in stewardship and in the needs of the great causes of the church. The full line of explanatory literature, obtainable without cost, from the Committee of Publication, at Richmond, should be used in this campaign.

9. After the canvass has been conducted there is still needful systematic education through the entire year and throughout the entire congregation, including the Sabbath school, societies, etc., and the pastor should continue to present from time to time the great causes of the church.

10. In as much as the pastor is the key to the situation, the Theological Seminaries are urged to give special attention to the subject of Christian Stewardship, and the financial policy of the church, including the details of the Every-Member Canvass.

11. The publication of a monthly Presbyterial bulletin of offerings of the different churches, is suggested, where practicable.

12. We render thanks to God for the advance along the lines of Stewardship and Beneficence made by our church, and beseech Him for His blessing upon the future of this work.

JAS. LEWIS HOWE, *Chairman*,
D. CLAY LILLY,
A. S. JOHNSON,
A. D. P. GILMOUR,
W. W. LOGAN,

AMERICA — A FIELD — A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.
HURT BUILDING, ATLANTA, GA.

WHERE CAST IRON MEN ARE NEEDED.

IT IS freely admitted on all sides that the self denials and sacrifices of the Home missionary are not generally appreciated; and that the Church is strangely blind to the claims of her greatest but unknown heroes. Is this injustice due to a lack of wisdom on the part of her statesmen to devise a remedy; or is it mere indifference, due to familiar contact with that which is too near for glamour and romance? Has not the time come for the Church to give sympathetic hearing to the claims of men who are not in position to plead their own case?

In the first place the meager salary of the Home missionary is guaranteed only in part and is paid with no degree of certainty. The supplement promised by the Executive Committee is paid promptly, even though the Committee is compelled to borrow money. The Executive Committee, however, cannot guarantee the amount promised by the Home Mission churches. In this time of financial strain, the most pathetic and heart-breaking letters are coming from the Field, stating that many weak and struggling churches cannot meet their obligations, and the men cannot give their families the necessities of life on the supplement paid by the Executive Committee. If men even in self-supporting pastorates and other missionaries who are paid in full find it

difficult to make ends meet in these times of high cost of living, where shall the Home Missionary and his suffering family appear?

The Home missionary has no vacation. Even if he could afford the time, he has not the money to give his devoted companion in toil a brief respite from the monotonous treadmill of the kitchen and housework. If any class deserves consideration at the hands of the church, it is the wife of the Home missionary. She is not accounted a "missionary;" she is a servant and receives no salary. One of the most faithful and efficient Home Mission Chairmen, in a recent letter, stated the hard necessities of the Home Mission field in this striking language: "If we could get cast iron men who need no rest nor vacation nor sympathy, we would be equipped in one sense."

The Home missionary has no easy access to the people of God. Not many prominent pulpits are open for the presentation of his needs. But little commendation of his work nerve him for his difficulties. Occasionally reluctant permission to speak in a city church is secured; but let the Secretary of Home Missions or a Home Mission Chairman attempt to arrange for him an itinerary, and the task is about as easy as for the Allies to penetrate into Germany.

No provision is made for the education of his growing family. He must either sacrifice the education of his children or sacrifice his work and seek a charge with better school facilities. In the latter event the foundations laid by him are lost, and the Church accuses him of being a "quitter." The Secretaries of Home Missions must continually meet the reproach of being unable to keep their Home missionaries in the field. Where rests the responsibility?

The Home missionary is compelled to waste his best effort by reason of lack of equipment. No manse is furnished him, and his means generally permit only most uncomfortable and crowded quarters. Some of our most efficient missionaries today are handicapped by unsightly, dilapidated rented church buildings which are little short of a disgrace to our great Church with its unlimited means. If the average church member could make a tour of our Mission Field, he would be ashamed of his Church in its provision for this growing work.

To all these claims and pleas in behalf of the Home missionary, the answer is ordinarily made that Home missionaries are not a distinctive class; and that many of them are involuntary workers, using their present position simply as stepping stones to better things. Is not the fault with the Church in failing to recognize that "the laborer is worthy of his hire"?

Surely this objection does not obtain in the case of men who have volunteered for life. Such men as Walter S. Scott and R. D. Campbell, among the Mexicans; W. J. B. Lloyd, J. P. Gibbons, E. Hotchkin, R. M. Firebaugh, among the Indians; Murray Gray and John Little, among the Negroes; E. Emory Washburn, among the foreigners; J. K. Coit, Edgar Tufts and J. P. Hall, in the mountains, and a host of others on the frontier are giving their life blood to the cause without due recognition or remuneration. The Apostle could find in our Home Mission Field many more "of whom the world is not worthy" to be added to the roll of heroes of the faith in the eleventh chapter of Hebrews.

How long will the Church suffer this injustice? A spontaneous uprising is needed in behalf of these long-suffering heroes of the Cross. The strongest men in the Church should espouse their cause, and make themselves heard in pulpit, Presbytery and press. Overtures ought to pour in upon the General Assembly until their claim is heard. Funds should flow into the Home Mission treasury till the Executive Committee can give its men adequate support and dignify the office of the Home missionary with the proper respect.

When shall the noble work begin; and where are the men with brain and sympathy and moral courage who will inaugurate it?

A CITY-WIDE EVANGELISTIC CAMPAIGN.

REV. R. F. KIRKPATRICK.

A PROMINENT teacher of the Bible recently declared that "the Devil built the cities." Whether this be true or not, past experience shows that sooner or later he comes to dominate them and it is sorely testing the power of the Christian Church at the present time to maintain her ascendancy over them. The tide of materialism runs so strong-

ly in our great centers of population, that the Church finds it difficult to make headway against it. Her claims are almost forgotten in the crowded life that the people live, and her very appeal is all but swallowed up in the babble of opposing voices.

Deeply impressed by these facts, the Presbyterians of Memphis, in pursuance of a suggestion made by Dr.



Business men build for the future. Why not the Christian?

W. H. Miley, Superintendent of Evangelism in our General Assembly, determined last winter to conduct a two-weeks' campaign of evangelistic meetings, to be held simultaneously in the various churches. The movement was under the general supervision of a committee of the pastors and was supported with great enthusiasm and effectiveness by the Presbyterian Men's Association of the city, and the combined Women's societies of the various churches. The outcome was most gratifying. The churches were graciously revived, and 250 persons were added to the different congregations. Through this united effort, the attention of the city was secured to a degree that would have been impossible to any one church, and the influence of the campaign was widely felt. It has been decided to repeat the effort next spring, and on a larger scale.

The Third Church was so richly blessed that a little account of its particular campaign was requested. When the Session decided to co-operate in the movement it began at once to make a most thorough preparation. Numerous prayer meetings were held; every agency of the church was set to work. A prayer league and personal workers' band were formed which was given a carefully prepared list of the names

and addresses of those who were not professing Christians, whom we ought to reach.

The singing was led by a chorus choir, organized especially for the meeting, and at the request of the officers the pastor of the church did the preaching. From the first large congregations were in attendance, and not only was the interest sustained throughout, but grew to such an extent, that the services were continued three days beyond the limit that had been previously fixed.

At the close of each sermon an invitation was given the unsaved to come forward and thus indicate their acceptance of Christ as their Saviour, and they came—children in their sweet simplicity; young people in the bloom of youth; mature men and women; and grandfathers and grandmothers. An after-meeting that proved very helpful, followed each service. There were 61 conversions, 59 of whom united with the Third Church, and 8 brought their letters; 12 infants and 15 adults received baptism; 14 heads of families pledged themselves to erect family altars; and there were more than 200 re-consecrations.

The church had been discouraged, and was seemingly facing defeat, but during the meeting the threatened defeat was changed into victory; and instead of the deplorable reaction, that so often follows such a revival, the gracious work has gone right on, and every Sabbath there have been one or more accessions to the church.

The meeting is significant, in that it demonstrates again that God is able and ready to bless the ordinary agencies of the Church to the quickening of His people and the saving of the lost.

PRACTICAL WORK AMONG ALIENS.

ELIZABETH V. DICKINSON.

Forty-four nationalities are represented in the Southern States, and forty-one of these may be traced in the population of Birmingham.

These people came here immediately after setting foot on American soil, and many are alien to our manners and customs. One may find "Little Italys," "Little



Six nationalities represented here. The furnaces at Ensley in the background.

Bohemias," "Small Russias" in the employers' quarters of many of the great industrial plants of the district.

They bring with them brawn and energy, and a raft of ideas and ideals which have been beaten into them for generations upon generations by hard knocks, which is the price one pays for having been born in the peasant class in the old country. The brawn and muscle that can be turned into dollars and cents for cheap labor is always going to be more or less in demand, but what is to be done with the old ideas?

"They must discard them and adapt themselves to American modes and plans of living" is the unanimous reply. A citizen of the modern world hears much about the "expulsive power of a new affection," and some one has suggested that this idea be used in dealing with this drove of people. But years are necessary. A deep spirit of loyalty as well as a more common feeling of home sickness makes them cling to the old fatherland traditions and all that savors of it. Much tact is required to deal wisely with such a spirit, and to give them an object of "new affection."

A settlement house for the Ensley District has been opened and furnished by a committee from five churches, and Rev. J. A. Bryan, who has spent much of his useful life in promoting the welfare of the immigrants in the mill districts, is a vital force behind the movement.

Miss DuBose and sister live in the building, and add many daily small comforts to the kindergarten teacher and children. Mrs. Craig, of Texas, gives her services free of charge, that she may be a "Little Mother" to these Italian, Bulgarian, Hungarian and Slavic girls of the foreign settlement.

The foreign girls are eager to become like American women. Some of the men are satisfied to drift along from day to day earning enough money to keep a "bite in the mouth," but the girls are attracted by the life of the people here. They find a way to get a modish dress, and are quick to change the styles of coiffure to the new mode. They no longer are satisfied to use crude methods of housework.

This desire to be an American can be turned to a source of dynamic force in reaching their higher natures.



Joe, Johnie and Little Andy, Slav Brothers.

Important as it is to train the women of an immigrant community, it is still more vital to prepare the men for their responsibilities as electors in a Republic. Coming from the tradition-bound lands of Europe, where the spirit of feudalism still overshadows the lower strata of society, these men are totally unfit to assume the burdens of citizenship without a complete change of mind, a new viewpoint. This re-vamping of mental attitudes is being given them in night schools for boys, day schools for girls and boys, and kindergartens for the little tots.

The first thing which a foreign boy or girl wishes to learn is to count money. This is an inducement to many of them to come to the school. The next most popular course is English. When they know something about the language and the people, they are anxious to know more of our country and government.

Miss Agnes Averett is the supervisor and teacher of the night school at Ensley for the foreign workers at the steel mill. One of the best indications of the efficiency of her work is the fact that all sixteen of the students have signed the temperance pledge and so far are keeping it.

Some boys asked her to teach them how to tell time by the clock. They did not even know how to count the days and months on the calendar. But they readily learn to adapt themselves to new situations and the Presbyterian people are doing a real service to the city in undertaking this work.

A kindergarten where thirty-five little Hungarian, Italian, Slavic, Bulgarian and Bohemian tots gather in the mornings is held in Ensley, taught by Mrs. Mant Hood. They, too, learn the language and how to tell time.

The girls are ambitious to become expert needle-women, but the boys are just as contemptuous of "girls' work" as other American boys, and they are taught to do basketwork and gardening.

Back of the steel mill is another school for older boys and girls. The building is furnished by the Tennessee Coal, Iron and Railroad Company, the teaching being provided by the Presbyterians.

A sewing and domestic science class offers ambitious girls a chance to become expert housewives. Boys who have visions of making a name in the "new country" are taught the rudiments of reading, writing and arithmetic. Each day is opened with a religious service, and the Scriptures are taught. One little girl can repeat a verse of Scripture for each letter in the alphabet, and she is a newcomer, too.

The large boys meet in the evening, and Miss Flora Culver is there to give them instructions in any of the branches of practical education which they need.

Rev. Angelo Mastratto, a Waldensian, is doing a wonderful work among these same people. He goes out among them and finds those who are in need, and directs them to avenues of help. It is necessary to preach to them through pictures, for very few can speak or understand the same language, and so each Sunday evening stereopticon views are given at the little Mission.

At the Presbyterian Mission, on the outskirts of Pratt City, Miss Ramelle Anderson is instilling into these little folk some of the ideas of Christian life and American citizenship, and is doing lasting good in the community.

That America is the "melting pot of the world" is nowhere more evident than in the foreign districts of hustling, bustling Birmingham. Here are men and women from the fertile plains of Hungary, fair-haired and blue-eyed frauleins from the banks of the Rhine, dark-eyed seignors from the land where the blue Mediterranean laps the shores of fair Capri, stalwart men from the snowy steppes of Russia, Ruthenians, Slavs and Bosnians from the mountain fastnesses of unhappy Austria. Here they are, one and all, with their strange tongues, their still stranger beliefs and superstitions. The good and the bad, the romantic and the prosaic, the glittering and the sordid—all mingled in one homogeneous mass seething in the crucible and being melted by the fires of American ideals and spirit.



Polish mother and children. The boy attends school.

In their veins is the blood of ancient heroes, stalwart soldiers and proud patriots. Beneath some of their grime are the visions of the dreamers of the world. It is there; but it must be brought out. If allowed to rot from non-use, then it will die, and out of the ashes of its own destruction will arise the poisonous fumes of misery and crime.

Men and women with great visions and broad minds, with hearts inspired by the call of humanity, men like Rev. J. C. Bryan and his devoted assistants, have determined that the good qualities of these people shall have a chance for expansion and self-expression. They show their determination by going down among them, working and living with them and inspiring them to the ideals of true Americanism. As Mr. Bryan has so well expressed it, "We want to make them love their neighbors and help each other." This, after all, is the epitome of all higher civilization.

Mr. Bryan adds: "For those who do not know, I would like to say that the Bible and Catechisms are taught daily. A few days ago, when the teacher was trying to explain to the children the ever-present Jesus, little six-year-old Ignatia looked up, her eyes fairly dancing, and said: 'O, Teacher, He is with us when we go to Birmingham, when he go to Ensley He is with us, and when we go to school! *He is with us all the time.*'"

"We have received fifteen persons into our church on profession of faith lately. The families live in one room—cooking, sleeping, all in the same room. This is Foreign Missions on top of Foreign Missions.

"If there is an interested reader who would love to help us in our work, just write me and tell me how and what."

Birmingham, Ala.



"He beheld the city, and wept over it."

HOW THE MISSION WORK STARTED IN "LITTLE ITALY," PHILADELPHIA, PA.

MRS. LILLIAN W. CASSADY.

When I was a little girl, I loved to read about the heathen people in distant lands, and thought the grandest thing in the world was to be a foreign missionary. It seemed to me so interesting and romantic to take the gospel to people who worshiped idols, spoke a strange language, lived in dirt and wretchedness, and practiced queer customs.

In a few years I grew up and married a minister, who had a church in South Philadelphia. The congregation numbered sev-

eral hundred members, who lived in nice, cosy homes near the church.

About eight years ago we began to see very queer looking people on the streets, and in some of the homes in our parish. The men wore dark shirts and black, slouch hats pulled over their eyes, summer and winter. The women were generally very fat and untidy. They usually had dark eyes, skin and hair. They wore many gaudy combs, but no hat—they had none to wear. These people spoke a strange lan-

guage and they used their hands, shoulders and eyes as well as their tongues. We found they had very queer customs. Yet it never occurred to me that here was an opportunity for real Foreign Mission work.

After a while our church members began to move away, saying: "We can not live next door to Italians." This kept on happening till it seemed like another city.

Suddenly our little boy was taken very ill, and we feared that he would die. I thought my heart would break as I prayed day and night that God would make him well,—promising that if my prayer were granted, I would give my life to any service God might desire. Our boy got well, and I began trying to pay a little of my precious love-debt to God by working for Him wherever I saw a chance.

A few months later, in November, 1906, I joined a Missionary Institute—a new thing to me. The Institute was formed of several hundred persons, who were to be divided into three classes to study about India, Japan and America. I bought the book on India, intending to go in that class; but, as I listened to the fervent prayer for "workers to give not merely money, but their own lives and love to the work that was nearest, and most needed," I seemed to see dozens of little dark-eyed Italians looking at me reproachfully for passing them by unnoticed. I tried to turn away from them, but remembered my promise to God to "give my life to any service He might desire, if He spared the life of my son;" so I had no choice but to lay aside the book on India, buy "Aliens or Americans?" and go in that class. I am ashamed to say that I did it unwillingly. After studying the book for three days, I promised to form a Mission Study Class and teach "Aliens or Americans?" in our church.

In January, 1907, my class of eighteen persons began to study and pray for the work. Three weeks later the first Italian child came into our Sunday school. When asked who brought him, he said: "Nobody, came metelf." We called him "God's Gift," and he brought sixteen of his little friends into our primary department. One day his mother said: "My Angelo, he so lofe his teacher and his Sunday school, efery day he say, 'Can I go to Sunday school today?'" Thus we learned that we ought to have a daily Christian kindergarten, where the children could hear every day about Jesus, and we said: "Angelo is well named; for he has brought us a message from God."

Then the Mission Study Class began to study the Italian language and to earn money for a kindergarten. When we had saved \$40, we engaged a teacher and opened the school January, 1908, in a class room in the church. Ten little children came

the first day, and the school grew so fast that in a few months the room was too small. We then used the gallery for a year, until that was crowded.

In December, 1910, we bought a three-story brick house adjoining the church and named it "The Martin Luther Neighborhood House," and we moved the kindergarten there. It now numbers over 100 children, and we have two teachers. There are so many little ones in the neighborhood that we could have a kindergarten in every square. Sometimes three or four families live in one six-room house, and more than a dozen children belong there. The Italian girls marry very young, and it is not unusual for a woman twenty-five years old to be the mother of six or seven children.

These tired mothers are glad to send their children to kindergarten, so glad that they often send the baby, too, in the arms of its five or six year old sister.

The children are glad to come, so glad that there are always more on the roll than we can seat. When the room is full, and we can not let any more in, they go home crying; for they like to sing and hear the Bible stories. They have learned the whole story of Jesus in Scripture verses.

We are glad, oh, so glad to think that we are not only teaching the children, but sending them out as little missionaries—100 of them every day—to tell the story of Jesus and His love in their homes and the neighborhood; for they sing hymns and say Bible verses on the steps, and we are told that there is not nearly so much quarreling and swearing among the children since they have been taught to sing and pray.

We are glad that from the kindergarten has come two sewing schools, where the girls learn to make clothing for themselves and the younger ones, in addition to receiving religious instruction, and also that an Italian Sunday school and church have resulted from this work.



"New Americans."

SOME GREAT THINGS IN AMERICA.

MR. T. W. PARRY.

Great are the political institutions of our wonderful country! And one of the greatest achievements of these institutions is the amalgamation of our foreign-born population to form real American citizens. Possibly the greatest effort of our greatest men, our makers of law, our shapers of business and political policies, our thinkers, is toward that same amalgamation. That the work is being well done is evidenced by the material upon which all these influences are at work.

Great indeed then, are our "political institutions," great are our men who wield power, for they get all the credit for the results, no matter what help is received from other sources. In proof that there are other influences at work, that are helping to pile up honor and credit to our "great political institutions," one need only look around a little, and see what the women are doing. Not in a political or economic way, although their work results in the finest political economy in the world; but what they are doing through plain humanity and Christian love to their fellow beings! As a matter of fact, the women bid fair to place man and his boasted institutions in the light of the farmer who had a heavy wagon bed to lift up on his wagon. After all his helpers were in place, he gave the word, "Now, all together," and the work was done. Though the farmer himself lifted not a pound, he did not fail to take the credit for the work well done.

Down in "Little Italy," here in Kansas City, is an institution that is making American citizens faster than any of the man-made laws and regulations of the country. The women of the Central Presbyterian Church saw the need among the Italians of the North end of the city. They put the matter before their church, and others who



Making Cooking and Art.

would be likely to lend a helping hand, and in a short time they had built a two-story house, costing complete, \$24,000. It would not be fair to call it a church, for it is infinitely more than that. This substantial brick building at 505 Forest Ave., built in 1908, contains a room for divine worship, and it is also a school and a general community center. It has a gymnasium, with baths, a concert room, a manual training room, a dining room and kitchen, with pantry and all the necessary paraphernalia. Besides, there is an apartment for the pastor and his family, consisting of his wife and five interesting little children, and a smaller apartment for the man who cares for the building.

The church proper, numbering eighty-one members, is presided over by Rev. Thomas De Pamphilis, a native Italian, educated in Italy and the United States. He is ably assisted by his wife, who is intensely interested in the welfare and betterment of her people. Her work is especially among the women and children, whom she is helping to take advantage of all things American that will benefit them.

Both Mr. and Mrs. De Pamphilis speak English well, and also several other languages. They are doing a great work there, in addition to the regular duties of a pastor and wife. Dr. De Pamphilis conducts regular services Sunday morning and evening and Wednesday evening. There is, also, of course, the regular morning Sunday school.

Now comes the active personal work of the women who started this Mission work, and whose energies have kept it going, and of other members of the Central Presbyterian Church. Every Sunday afternoon



Mrs. De Pamphilis' Sewing Class.

there is a Sunday school for the American residents of the neighborhood, the Superintendent and teachers being supplied from the Central Church. This Sunday school is older than the Mission itself.

On Wednesday afternoon occurs one of the most interesting events of the entire week, when Mrs. A. G. Hull has a Bible Class for the Italian mothers.

For seven years the splendid kindergarten has been under the care of Miss Elizabeth Haren, who is at present ably assisted by Miss Seyster. Here, in a big, well lighted room, every morning except Saturday and Sunday, gather from thirty to fifty little boys and girls under school age. It was the privilege of the writer to see this school in action not long ago; Miss Haren was at the piano, and Miss Seyster was a sort of "field lieutenant." These little sons and daughters of sunny Italy are not only learning to be courteous, polite, graceful, affectionate and respectful, but are acquiring other useful traits as well.

Each morning, the first thing, these youngsters are marshaled into the dining room and given a generous supply of—what do you think? Beer, spaghetti and black coffee? No, just plain American bread and milk. It is said that at first some of them did not know what to do with it. They do

now, however, and enjoy it hugely!

Saturday mornings are devoted to the older boys and girls. The teachers are supplied from the Fiske Training School, and volunteers from the mother church. The boys learn basket weaving and kindred occupations, while the girls are taught sewing and domestic science. Games, under supervision, are indulged in by all. Every Thursday night there is a manual training class for the boys.

The men and boys have an orchestra, too, and with frequent concerts, lectures and services, the building has little idle time.

After seeing all this work, one naturally asks himself, who is doing it, and why? A few good women, some of them possessed of means, aided and encouraged by a few men; and other men and women who give of their time and abilities. And they do it just because the Creator of the universe put into their hearts love of their neighbors, and they delight in doing good.

So this good work goes on from day to day, and from year to year, as many such works go on in other places, and the "mills of God" and the women are busy making good Christian American citizens.

Verily, great are the "political institutions" of our wonderful government!

Kansas City, Mo.

A BIT OF CONTRAST.

There are acres and acres of good brown earth

That wait for the touch of a strong man's hand,

To render them fertile, to hasten the birth Of golden harvest, long-waiting they stand, And the spaces vast of the earth and sky

See never a living thing go by.

And then there are cities and cities where men

Are herded together, so close and near; 'Mid the sweat and the dirt and the reek of the pen,

And the gnawing of hunger, and lowering fear

Of worse than the present, the anguish of death,

Hov'ring by with its poisonous, soul-sapping breath.

There are acres and acres of bright green grass,

There is unbreathed air that is clean and pure,

There is ground that yields to the foot as you pass,

There are forests that call with a pungent lure;

There are streams that abound with "the fisherman's luck,"

There are flowers that ache for warm fingers to pluck.

And then there are cities where children must live,

And the air has been breathed, oh! such hundreds of times,

And the wind is so hot; all that living can give

Is the knowledge of hunger and hatred and crimes,

And the sun glances in, but refuses to stay,

And the streets are the places for fun and for play.

And then there are places where babies are born,

And tortured for lack of the air and the sun,

Where a mother's heart in her breast is torn,

As she knows that her baby, her love-liest one,

Is fainting and fading; and gasping it lies

Weak in her arms, and it struggles and dies.

—Miriam Teichner, in *Detroit Free Press*.

DEDICATION OF THE HUNGARIAN CHURCH AT NORTON, VA.

The "Coalfield Progress," of Norton, reports:

"A most impressive and interesting service was held in the Hungarian community at Toms Creek, Sunday, April 2nd, when the Reverend John Ujilaky, of this place, dedicated the Protestant Hungarian Church. This minister is under the watch care of the Abingdon Presbytery of the Presbyterian Church.

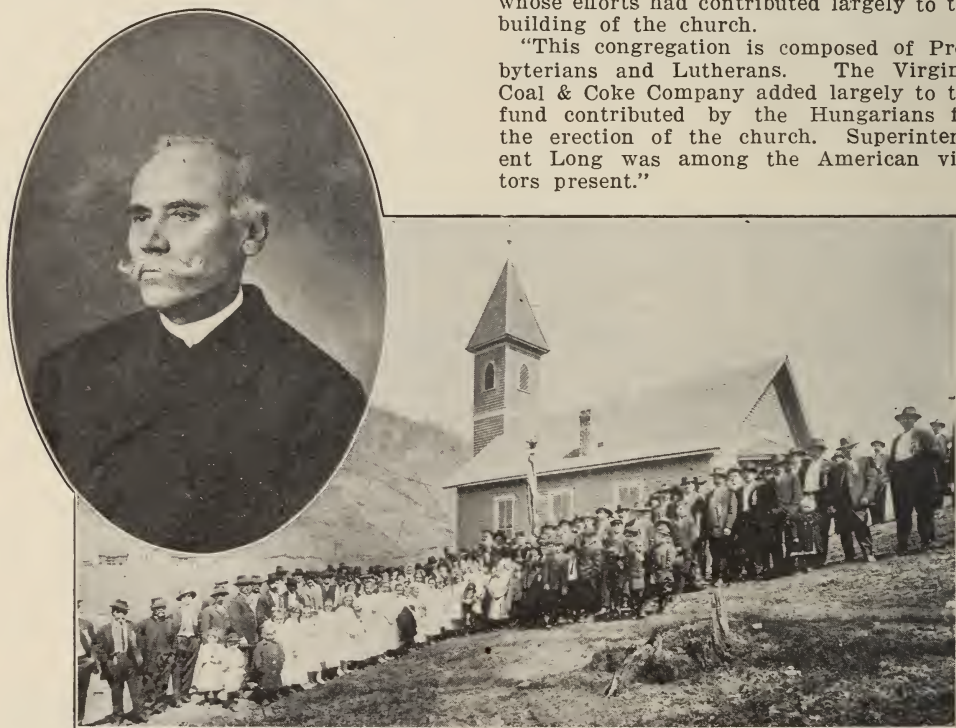
"The dedication began with the procession of a large crowd, marching with "Old Glory" waving in front, immediately pre-

ceded by thirty little girls in white. There were at least 300 men present from Toms Creek, Norton, Dorchester and Dante.

"This throng was met at the door of the new church by the minister, holding the key to the church in his hand, who proceeded at once to address his countrymen in their own tongue. After prayer the door was unlocked, and the people entered the church.

"After the preaching of the dedicatory sermon by the minister, he pronounced a blessing on six elders and on six ladies, whose efforts had contributed largely to the building of the church.

"This congregation is composed of Presbyterians and Lutherans. The Virginia Coal & Coke Company added largely to the fund contributed by the Hungarians for the erection of the church. Superintendent Long was among the American visitors present."



The Hungarian Church and congregation. Pastor, Rev. John Ujilaky.

WOMEN'S MISSIONARY WORK IN RICHMOND, VA.

MRS. J. E. BOOKER, Chairman of the Committee on Factory Work of the East Hanover Presbyterial, gives this interesting information about the joint work of the Women's Societies of the Presbyterian churches in Richmond.

"For several years Miss Lucy Wheelwright, who was employed by the Second Church to work in Hoge Memorial, has been laboring in the factories as she had opportunity. The interest taken by the girls made the ladies see the importance of the work, and they have

banded together, representatives from all the Presbyterian churches in the city, and employed Miss Wheelwright for her whole time.

"Meetings are held at the noon hour in the various factories, and the women workers are looked after also in their own homes, especially when they are sick.

"We are making a beginning in collecting a library, having already about fifty carefully inspected volumes, which the girls greatly enjoy.

"There are one hundred factories in

Richmond, and we have gotten access so far to ten, I think. Some of the superintendents are entirely out of sympathy with us, and will not give permission to have the meetings held, but I think they will eventually see the value of the work."

We regret that we are unable to obtain accounts for this number of the other important missionary work which is being conducted in Richmond and its environs; but hope to present it at some other time.—*Editor.*

HOME MISSIONS AND OUR SOUTHERN CITIES



SUBJECT FOR SEPTEMBER.

CITY MISSIONS IN KNOXVILLE.

REV. LEROY G. HENDERSON.

THE First and Fifth Avenue Churches, with a resident membership of 1,500 represent the Southern Presbyterian Church in Knoxville. Though located on opposite sides of the city and ministering to different sections, they work together along several lines of common endeavor.

In May last, these churches united in a most successful Evangelistic meeting, led by the Indian Evangelist, Rev. Frank Hall Wright. For the past year they have combined their efforts in City Mission work along three important lines, as follows:

The Work at Lincoln Park—In this attractive suburb of Knoxville a couple of families from our two churches associated with a few Presbyterians in the neighborhood, have succeeded in maintaining a flourishing Sunday school, the only Presbyterian work in that section. Regular services also have been held, the pastors of the two churches preaching on alternate Sunday afternoons to good congregations. During the summer our churches secured Mr. Carl Taylor, a student of Union Seminary, to undertake an aggressive work, along with the Church at Coal Creek, not far away. Mr. Tay-

lor has done an excellent work, and it is believed that we will soon have an organized church here.

The Work Among the Colored People of the City—About a year and a half ago, Mary Turner, a graduate of Knoxville College, a most estimable and efficient young colored woman, was employed to do a distinct line of work among her people in the City. While she labors under the direction of the Knoxville College and the Vine Street (Colored) Presbyterian Church, her salary is largely paid by our two white churches, the Second (Northern) Church, and our Ladies' Societies co-operate by furnishing clothing and good literature for distribution. She works chiefly among the unchurched Negroes, gathering into Sunday school those who never have gone, and minis-

tering to the sick, the needy and the outcast. This work has been most fruitful, accomplishing much for those among whom she labors; and an indirect result is the promotion of a kindly feeling on the part of the Negro churches toward the white churches for this labor of love among their people, while stimulating them also to do more for themselves.

Work Among the Pupils of the Knox County Industrial School—As a result of the May Evangelistic meeting, many of these pupils were led to Christ. While some went to other churches a large number preferred our churches, where they have been supplied with Bibles, and many of them regularly attend our two Sunday schools, their car fare being paid by individuals in the churches. *Knoxville, Tenn.*

THE PRESBYTERIAN MISSION HOME, DALLAS, TEXAS.

REV. GEO. W. SHEFFER.

THIS work is jointly supported by the Presbyterian Churches, U. S. and U. S. A. The organization is now seven years old and we own a piece of property valued at \$10,000. The indebtedness was paid off last year, which we consider a remark-

able accomplishment considering the hard times.

SOME INTERESTING FACTS:

Our Sunday school was started with only one child on the roll, for eight weeks the largest attendance was 12, the largest attendance for the two years of this present organization was 137. The sewing school started with eight, more than seventy were on the roll last



Woman's Club.



Mission House.



Midweek Service.

able accomplishment considering the hard times.

In addition to the two paid workers, we have a large corps of volunteers who

term, with an average attendance of 40. The midweek service is the one thing we rejoice in above everything else; often our building is packed to the very doors. The boys' club during the winter months averages about 55, over 100 members. Through the kindergarten, and the efficient services of our kindergarten, Miss Anna Dobbs, in co-operation with the Free Kindergarten Association Training School, we have been able to reach homes that otherwise would be closed to us.

Mrs. Sheffer teaches the girls and young women how to become good housekeepers. This department includes cooking, sewing, dressmaking, etc.

More than two thousand persons have been rendered material aid. Good warm clothing, shoes, etc., have been supplied; and the Superintendent has co-operated with the various benevolent organizations in the city in obtaining shelter, employment and other necessities for hundreds of persons during the past winter. Homes have been visited and everything possible has been done to bring the people and the Mission together.

Scores have been furnished medical attention. Some of the best physicians, surgeons and specialists gave their ser-

vices free of charge. Quite a number of operations were performed.

From expressions heard on every side, the people of the community are grateful for the effort being put forth, and especially for the very helpful services rendered in a material way. Such expression as—"I don't know what we poor people would do without the help of the mission." "The mission is a God-send to us poor people." "I've heard of your work among the boys and want to know more about it."

One of the most gratifying features is the women's club, which has grown from a very small number into a splendid organization. The average attendance is 16. Bible study, practical talks, cooking and sewing make up the program for the weekly meetings.

What we are trying to do here is to give the children and adults every opportunity for the full development of a well rounded character. Many have been brought face to face with their real spiritual condition, and some have taken a stand for Christ and the Church.

God has wonderfully blessed the effort made in His name, and we should be very humble and ask Him for a larger degree of responsibility as we enter upon another year's work.

Dallas, Texas.

CAN YOU TELL?

1. Give some reasons why cast iron men are needed in Home Mission fields.

2. How were discouragement and seeming defeat in a certain church changed into victory?

3. What did six-year old Ignatia say?

4. How was a little boy's illness instrumental in starting an important city missionary work?

5. Describe the morning repast of some little Italian "Youngsters."

6. What ceremonies attended the dedication of a Hungarian Church?

7. How are the factory women being reached in Richmond, Va.?

8. What efficient missionary work is being done by a trained colored woman among her own people?

9. Mention some interesting facts in connection with the Presbyterian Mission in Dallas.

10. What simple act of love resulted in the "Fresh Air Charity?"

11. In what ways can little children be home missionaries?

THE APPEAL OF THE CITY.

A GREAT MISSIONARY'S TESTIMONY.

"Do you know what I would do if I had a thousand dollars?" It was Adoniram Judson, the great missionary, who was speaking, and a thousand dollars looked as big to him as a million. He was walking with a friend past a Christian college in the city of Rochester and his friend ventured the reply: "Yes, I know what you would do with a thousand dollars. You would give the whole of it to Foreign Missions." Judson had just returned from Burma, where he had labored for thirty long years, and his friend thought he knew what was in the mind of the great missionary pathfinder. "No," said Judson, "I would not give it to Foreign Missions, I would put it into an institution like that. Building Christian colleges and filling them with Christian students is raising the seed corn of the world."

That was the dictum of a great Christian statesman, who understood the world's need better than most men, and who knew where the best investment for the advancement of the kingdom of God could be made.

A CHINESE FORMS BIBLE CLASSES.

A young Chinese engineer named Mea has taken up in China the organization of Bible classes as a service incidental to his professional work. It is reported that there are now operating under his oversight 71 such classes, attended by 800 men. Mea was converted in the Massachusetts Institute of Technology, Boston, where a most earnest Christian student won his friendship and changed his religious views. —*The Missionary Review of the World.*

TAKING CARE OF ONE.

Many years ago an invalid lady whose home was in the country, visited on a sultry summer day, a large city near where she lived. She had business in some of the smaller streets and alleys, and was appalled at the number of pale, puny sick babies in their mothers' arms, who were literally dying for a breath of fresh air.

What could she do? "I cannot save all," she said, "but I can save one. There is room for a mother and her child at my home." She took the one mother and her child to her country home, and kept them for a fortnight. Then she took them home and brought others.

Her neighbors followed her example. The next summer the number of children entertained amounted to hundreds, and the next to thousands. Another woman who lived in the city could not give a cent, but she wrote of the work. The story

was published in a New York newspaper. A woman of wealth read the article, and sent the editor a thousand dollars, with the request that a fund be opened for this noble purpose.

The Fresh-Air Charity was the result. It all grew out of the little deed of the woman who took care of one little child.

—*Exchange.*

LONELY SOULS.

One cold day, in New York, a young girl saw from her window a woman poorly dressed and very old, walking past the door with a basket of broken chips and wood. When a building is torn down on a city street in the tenement quarter many people take advantage of the opportunity to gather bits of broken board to light their fires. The girl ran out and asked the old lady if she would not come in and rest. "We are having a party," she said. The house was one well known to numbers of people in the neighborhood as a Christian "Settlement." The women who lived there—both younger and older—were trying to be friends with their neighbors, and doing everything they could to make them happy and show them sweet and unobtrusive charity and clean ways of living. When they had a tea party in the afternoon they invited mothers and children in and tried to offer them real and friendly hospitality and a good time.

"I cannot come in," was the reply of the old woman in halting English. "I am not dressed for a party, and I haven't any money."

"You don't need any money," said the girl, "and your dress is quite right. We only want you."

Thus persuaded, she stepped into the warm, bright room, sat down and had coffee and cake, while her basket was filled with fruit and flowers so that the rough wood was hidden. When she said good-by, the old lady looked about her, and in a quavering voice made this little speech: "I am eighty years old. I came from Germany fifty years ago. This is the first time I have had anything to eat and drink outside my own room."

The thought of that speech never can lose its impression on those who heard it. Fifty lonely years. Think of it, and then say to yourself while you are young and happy that you will be looking out for the people who are lonesome, so that you may cheer their pathway.

"There are lonely hearts to cherish,

While the days are going by."

—*Exchange.*

GIVE THEM A PLACE TO PLAY.

DENNIS A. MCCARTHY.

Plenty of room for dives and dens (glitter
and glare of sin);
Plenty of room for prison pens (gather the
criminals in);
Plenty of room for jails and courts (will-
ing enough to pay),
But never a place for the lads to race—no,
never a place to play!

Plenty of room for shops and stores (Mam-
mon must have the best);
Plenty of room for the running sores that
rot in the city's breast!
Plenty of room for lures that lead the
hearts of our youth astray;
But never a cent on playground spent—no,
never a place to play!

Plenty of room for schools and halls, plenty
of room for art;
Plenty of room for teas and balls, platform,
stage and mart.
Proud is the city—she finds a place for
many a fad to-day;
But she's more than blind if she fails to
find a place for the boys to play!

Give them a chance for innocent sport, give
them a chance for fun—
Better a playground plot than a court and
a jail when the harm is done!
Give them a chance—if you stint them now,
to-morrow you'll have to pay
A larger bill for a darker ill; so give them
a place to play!

—The Survey.

SENIOR HOME MISSION PROGRAM.

Prepared by MISS BARBARA E. LAMBDIN.

God is no respecter of persons; but in
every nation he that feareth Him, and
worketh righteousness, is accepted with
Him. Acts 10:34-5.

1. Hymn—"Christian, Dost Thou See
Them?"
2. The Universal Gospel, John 3:16; re-
peated together.
3. Prayer—For preparation for fuller ser-
vice.

A QUESTIONNAIRE ON CITY MISSIONS.

4. How did Peter Vindicate His Ministry
to the Gentiles? Acts 11:1-18.
5. How have two Tennessee Cities been
Spiritually Refreshed?
6. What blessed work is a certain Presby-
terial doing?
7. Recitation—"A Bit of Contrast."
8. How was missionary work begun in
"Little Italy," Philadelphia?
9. What common features has our work at
Birmingham, Kansas City, and Dallas?
10. What need is there of missionary work
in the city nearest me?

12. Hymn—"O, What Will you Do with
Jesus?"
13. Prayer—Of thanks for what has been
accomplished in our cities for Christ;
that we may be willing to do our
part for His needy ones; and for a
rich blessing upon all city missionary
work, and those engaged in it.

NOTES.

2. Give out slips in advance, on which
are written John 3:16, and Acts 10:34-5,
as above.

10. Pray that this may be the beginning
of needed work in your community.

11. The work under the fostering care of
the Assembly's Home Mission Committee.
Each to answer silently to her Lord.

Appoint a Committee having power to
select the Home Mission Study book, in
order that the class may begin the study
not later than the middle of October.

11. What Part have I in the City Mission-
ary work of our Church?

COMPARATIVE STATEMENT OF HOME MISSION RECEIPTS

APRIL 1, TO JULY 31, 1915.

	1915	1914	Increase.	Decrease
Churches	\$ 23,823 89	\$ 25,554 10	\$.....	\$ 1,730 21
Sabbath Schools	2,235 32	2,665 56	430 24
Missionary Societies	3,089 81	2,733 94	355 87	
Miscellaneous	8,858 39	9,979 53	1,121 14
	<u>\$ 38,007 41</u>	<u>\$ 40,933 13</u>	<u>\$ 355 87</u>	<u>\$ 3,281 59</u>
Less.....				355 87
Net decrease.....				\$ 2,925 72
			A. N. SHARP, <i>Treas.</i>	

ORGANIZE CLASSES NOW FOR THE FALL HOME MISSION COURSE.

The Committee appointed by the Home and Foreign Mission Boards to decide upon the subject for Mission Study for the coming year, in view of the great war in Europe, involving so many nations, selected as the general subject, "The Church and the Nations."

No theme more timely nor appropriate could have been chosen, and the Home Mission manuals just published will not only be intensely interesting and informing, but must inevitably incite to more devoted Christian and missionary work among those of whom the Master said, "Whosoever ye will, ye may do them good."

Home Missions in Action, by Edith H. Allen (50c. cloth, 35c. paper) is the textbook issued by the Council of Women for Home Missions. The author kept ever in mind the missionary keynote for the year, "Thy kingdom come; Thy will be done on earth," to the intent that "The far-reaching potentialities of Home Missions may be revealed as a dynamic force for reclaiming, educating, healing, and integrating our Nation into a land over which the Christ shall reign; and that from Him it shall draw its ideals and its power." *Home Missions in Action* has been most acceptably used as a textbook in one of the classes conducted by Miss Emma Roberts, at the Women's Montreat Conference.

The Churches at Work, by Charles L. White (60c. cloth, 40c. paper), is another exceedingly stimulating book, and has been used with success and profit at various Missionary Conferences this summer throughout the country. As indicating the purpose of the study, Dr. White says: "It has been my desire to show in an intimate, popular, and concrete form the serious situation confronting the churches of America, and suggest ways in which they may work in the spirit that prevailed in the early Christian centuries, when without facilities for reaching and serving the people, astonishing spiritual results were obtained. The inference is that America may become Christian in the fullest sense, and influential among the nations in the broadest way, if her highly organized Christian forces, with modern tools in hand, can feel the individual responsibility, and have the consecration and personal enthusiasm of the Christians of the first century."

For Juniors, *All Along the Trail*, or "Making the Homeland Better," by Sarah Gertrude Pomeroy (40c. cloth, 30c. paper), is offered by the Council of Women for Home missions. The writer, in introducing the book to her young readers, states that it is written for the purpose of "telling the boys and girls of this wonderful Country of ours, about the Home Mission Trail. It runs past the homes of many people who are strangers to you now, but whom you will be glad to know. It leads sometimes through beautiful lands, and sometimes into dangerous places; and best of all, its many branches come together at last at the feet of Him Who is the Great Guide of the Trail. As you learn to love the trail, you will want to share in its tasks." Miss Mary Wallace Kirk made this book the basis of several delightful Junior Classes at the Montreat Women's Conference. In the October Number of the *MISSIONARY SURVEY*, we will have some valuable suggestions from Miss Kirk for leaders who will use this book in Junior Classes or Mission Bands.



HOW TO BE A HOME MISSIONARY.

REV. STUART NYE HUTCHISON.

Go home to thy friends, and tell them how great things Jesus hath done for thee.
Mark 5:19.

The fifth chapter of Mark tells us about one of the first Home missionaries. When Jesus sent him out, He said to him, "Go home to thy friends and tell them how great things Jesus hath done for thee."

What do we mean by "home?" Where is home? It is the house we live in, you say. Yes, that is home, but the word "home" means more than that. If you were in California and were to go to the railroad office and ask the agent for a ticket home, he would ask you where your home is and you would tell him the name of the town in which you live. That is home. But the word "home" means something else. Suppose you were in Europe and someone over there were to ask you where your home is, you would say, "America is my home." So home means a number of things. It is not just the house you live in, but your town and state and country. This makes us understand what a Home Missionary is. He is one who tries to make Christians of the people in his home and his town and his state and his country.

Every boy and girl ought to be a home missionary. There was a little girl whose father was not a Christian, and every night when she knelt down by her mother's knee she prayed, "Please make papa a Christian." One night her mother was sick, and she knelt by her father when she said her little prayer. He heard her say, "Please make papa a Christian." After she was tucked in bed, he

said to himself, "I think it is about time I helped to answer that prayer," and that very night he became a Christian. That little girl was a missionary in her own home.

Then we can be missionaries to the thousands of people all over the country who do not love Jesus. I hear some boy say to me, "I can't go and tell them about Jesus. They are too many, and they are too far off. But there is something that we can all do. Someone told me of a little boy in a very poor home in the city. He had learned to read, and he wanted a Bible very much, and there was no way he could get one unless someone gave it to him. Do you know that there are a great many children in the South who have never seen a Bible or a Sunday school. Now this is what you can do. You can help to send them Bibles and Sunday Schools. You can take some of the money that you spend for candy and soda water and ice cream, and put it in the Home Mission collection in Sunday school. Ten cents will buy a Bible for some little girl or boy who has none. That is lots better than an ice cream soda, isn't it? Let's try it and see.

And there is another way we can all help. We can all pray. When we kneel down at night to ask God for the things that we want, let us not forget the boys and girls who have no Bibles or schools, and who do not know about Jesus.

Jesus wants every boy and girl to be a Home Missionary.

Norfolk, Va.



Both of these pictures are of children at the Ensley Mission. The boy is a waif, for whom no home has yet been found. He earns 25 cents a week by taking the drinking pail to workmen.





Little folks in the Dallas, Texas, kindergarten.

"DOSE BOYS."

Isabel Horton, author of that thrillingly interesting book, "The Burden of the City," writes:

She was a poor Bohemian woman with a dark, weather-beaten face and tired eyes. But the black eyes twinkled and the weary lines in the face softened as she met the "teacher lady" and told her story.

"You should see! My boys, Anton and Proslay, dey comes by your cookun school. You know? Dey haf moch fun, allus talkening, talkening 'bout dat school. So bimeby las' night I comes by my work home, und I stop by der stores and get me some a leetle soup bone, und I t'inks when I go 'long I be so very tired I not can cook supper—wash, wash all day iss not easy, lady—and when I come open de door it weel not open. Dose rascal boys hold it.

Dey say: 'No, mutter, you must de front door go by.' So I t'ink: 'What dose rascals done?'

"I go by der front door, und I set me down in der front room. Der door iss shut, und dey iss moch lafeeng from dose boys, und bimeby dey say: 'Now mutter, you can come.' Und what you 'spose? Dat kitchen was clean so fine like soap and water can make, und dose boys hat made coffee cake and a nice cup of coffee. Und dey say I shall down sit, und dey bring for me everything, like I was a queen some.

"I neffer," and the lips trembled, and the black eyes were weary; "I neffer in all my life before sit down and haf serve me my children. Dey learn mooch fine theengs by your cookun school, Miss Martin; my boys, Anton and Proslay."

MY JIM.

They tell me that down in the vilest dens

Of the city's crime and muck,

There are men with the heart of angels,

Doing the angels' work;

That they win back the lost and the strayed,

That they help the weak to stand,

By the wonderful power of living words

And the help of God's right hand.

And often and over, the dear Lord knows,

I've knelt and prayed to Him

That somehow, somewhere, it would happen

That they'd find and save my Jim.

—Selected.

LITTLE SIDE STREETS.

Why are some streets so different?

The kittens all are long and thin;

I think they have some flowers there,

But broken things to grow them in!

Why do they like the house so high,

With such a little of the ground?

And do you think they ever see

The Moon, before it's old and round?

Why won't I like to play there, too—

With all the funny things to eat,

And all the carts with little bells,

And dancing music in the street?

And if I can't, then why do they

Stay out, the whole of evening?

Why do they always seem to have

Just not enough of everything?

Why don't you come? Why can't I go?

It isn't fair! What makes it so,

If they don't like it? Don't you know?

Why do you always never know?



Picnic of the Yber City Mission, Tampa, Fla.

JUNIOR HOME MISSION PROGRAM.

Prepared by Miss BARBARA E. LAMBEN.

- Come unto Me, all ye that Labor. Matt. 11:28.
1. Song—"Whosoever Heareth."
 2. Prayer—That we, like our Master, may go about doing good.
 3. Memory Verse—Repeated together.
THE NEEDS OF OUR CITIES.
 4. Song—"Tell Me the Old, Old Story."
 5. What the Great Missionary Said: Luke 14:12-24.
 6. How a Thankful Mother Showed her Gratitude.
 7. Recitation—"Little Side Streets."
 8. Song—"Jesus is Tenderly Calling Today."
 9. Wireless News from Three City Missions.
 10. Recitation—Give them a Place to Play.
 11. A Short Sermon and Its Application.
 12. Song—"More About Jesus Would I Know."
 13. Prayer—That our hearts may be touched by the poor and needy; that we may help them; and especially that we may help bring them to the feast that our Lord has provided for them as well as for us.

NOTES.

6. The work in "Little Italy," Philadelphia.
9. Birmingham, Kansas City and Dallas.
11. Have this told by your very best story teller, and make the application strong and personal.

CHILDREN'S DAY CELEBRATED IN A MEXICAN CHURCH.

Mrs. H. L. ROSS.

ONE of our little Mexican girls in Brownsville, Texas, was carried by her mother to an English service and as they returned to their home the child said very gravely: "The poor Americans—I don't see how God understands them, for you know God speaks Spanish." I suppose you little American children think God speaks English. Don't you? And you would have wondered if you could have been present at our Children's Day Exercises recently celebrated in the Mexican Presbyterian Church in Brownsville, Texas, how God understood what was being said. But I am very sure He was listening and understood not only the words, but the hearts and the lives and the needs of the dark-eyed demure little Mexican Ninos who took part in the program. We have not observed many Children's Days in our Mexican Sunday schools but we think that it is a splendid thing for them to do as other schools are doing and to learn to pass their blessings on to others, so we expect to make it an annual custom.

I wish you might all have been here, dear little American friends, to help us enjoy the *fiesta*, as we call it in Span-

ish, these joyous occasions. We would have given you a seat on the north side of our nice new church building where you would have enjoyed the breeze which comes all the way from the Gulf to bless us these hot days. When the organ began playing *Onward Christian Soldiers*, you would have heard some children's voices take up the music outside the door and presently two lines of dear little ninos came marching in one by one up each aisle. They fill the first four rows of seats, and they are very gay and happy,—some of them in Japanese costumes. The program which they render is the same which you gave and was very successfully translated by Rev. Leandro Garza Mora. I know you would like to know who some of the children are. That handsome girl who is dressed as a little old woman and speaks out so clearly is the daughter of the minister who translated the program. She memorized her long recitation while one of you little Americans would have cleared up your throat and said, "Well, er, er." For these children have very remarkable memories. That little brown high browed Indian is a refugee from

C. Victoria. He may not look very notable in his patched clothes but he can rise steadily before an audience and tell most any Bible story you might want to hear. He is a credit to Miss Lee's Primary Department in Victoria. Those three little girls who are giving a recitation in English are going to the

Public School and are making a good record for themselves. Alicia, the oldest, is a star Sunday school pupil, and it is a common comment among the grown-ups that she will be a teacher at sixteen. I wish there were time to tell you interesting things about all the children.

FOR THE BOYS.

REV. T. B. GRAFTON.

FIND me a boy who does not thrill at the feel of a kite tugging at its string and I will show you a boy that the dog catcher will get if he doesn't look out. When I was a small boy I struggled with paper and sticks and string and never did get a kite that would do anything more than bump along the ground as I chased madly ahead of it hoping it would rise magically and float off in the distant heavens

Some times it was because the paper was too thick and heavy; then it was because the wooden frame was too clumsy and if both these difficulties were overcome its balance would not be perfect and after rising a few feet it would turn turtle and dash its brains out on the ground or hurtle sidewise into the nearest bush or tree and hang there defying all efforts to get it down.

Then I decided to do the wise thing—go to China where I could learn how from the greatest kite makers in the world, and the photograph shows what a Chinese boy can do.

Did you ever see such a wonderful kite? Of course you can tell what it is—a monstrous green frog. Maybe you think your arms are strong enough to hold it; but that is where you are mistaken. Really good boys who are used to chopping wood or hoeing in the garden or carrying buckets of coal and water for their mothers might hold it for just a minute or two, but the boy who is in the habit of sleeping late in

the morning or dodging the work about the house would not have any chance at all. And if there was a good strong breeze the best boy in the world would not be able to hold the monstrous frog. For when he rises on a strong breeze he pulls like a team of wild horses.

You can see from the height of the little boys and the grown boy who made the kite and the door behind it that it is about six and a half feet high and a little broader perhaps than it is high. That big pile of rope in front of it is the tail and it is fifty or sixty feet long. To fly the kite the tail must be carried out along with the string, so that in rising the kite will not have to drag it along the ground as would be the case if all was left behind the kite.

But the most wonderful thing about this kite is the great "poo-gung" you can see like a huge bow at the top. This "poo-gung" is made like a bow, only it has a flat string made out of long spear grass scraped down thin with a knife and piece of glass so that it makes a loud buzzing hum that can be heard for nearly half a mile. You all know how it sounds when the wind blows hard across the tight telephone wires; well, this is on the same principle only a hundred times louder and more musical.

The kind of kites you see at home are flown from a small ball of cord you can hold in one hand. But just look at the size of the rope that is required to



A big kite.

fly this monster. It consists of four strands of hemp each about the size of a small lead pencil.

The little boys in the picture are just ordinary white kids, the same as can be scared out of almost any alley or found in any kind of bushes; but the big boy is the real thing. The small ones can tear up and lose kites as fast as the big one can make them. In fact we have one empty room, the floor of which is covered with skeletons of deceased kites and bits of bright paper.

Maybe you would like to know something about a boy that can make a kite like that. Well, I picked him up seven years ago as a half-naked beggar and have spent the time since in making a man out of him. I have graduated him now and I do not mind saying I feel proud of my job. He can teach a Sunday school class or handle a soldering iron as well as he can make kites; which you will admit is going some. I forgot to call your attention

to the big eyes of the frog. They are very cunningly made of red and white paper so that when the kite flies they revolve rapidly on an axis of thin wire. So that the old frog floats along in the air several hundred feet high buzzing like a thousand bumble bees and winking his great eyes about two hundred winks a minute.

Last week we put the kite up in a wind that proved too strong; for it jerked the big boy down and then dived headforemost with the wind tearing out its vitals. So he got some thin cloth and first sewed it strongly over the frame and then pasted the paper on the cloth, so that now it will stand a hard breeze.

I am too busy to make kites myself, but if you will listen to a few directions, maybe you can get one made yourself that will fly reasonably well. For a small kite there is no better frame than strips of the outer shell of a cornstalk. It is light and for small

kites amply strong and available nearly anywhere at no expense. For larger kites light strips of dry cane, scraped down very thin are best. And the paper should be the thinnest and lightest you can find. The kind your mother's dress patterns are made of will suit admirably; but it is generally best to be sure that your mother has no further use for them before they go out for a fly. Right new patterns are of course best, but their use might cause domestic complications.

Day after tomorrow is the end of the kite season, for that is the day of the Clear Bright Festival when all the people go out to worship their ancestors and fix up their graves. The reason for the season closing is that after this festival the wind does not blow hard enough or regularly enough for kite flying. Everything in China goes by custom and even the winds conform very rigidly to the times and seasons set for blowing. American winds are

a law unto themselves but no self-respecting Chinese wind can be induced to blow after this festival; so day after tomorrow the kites will be put away till next season.

China is about the most interesting place in the world for a small boy to grow up in. He has something to expect the whole year around. New Year he has fire-crackers and rockets and then for several weeks has the most wonderful lanterns you ever saw, made in the likeness of fish, fowls and animals of all sorts. Then comes kite season, the great delight of old and young. After the kites the young silk-worms hatch out and what fun it is to see them grow as they devour whole baskets of mulberry leaves. Then after the silk worms is grasshopper time and after that the time for hatching gold fish out of silk worm-moth eggs—maybe you do not believe that, but I will save that story for another time.

Hsuehoufu, China.

JUNIOR PROGRAM FOR SEPTEMBER, 1915.

ARRANGED BY MISS MARGARET MCNEILLY.

TOPIC—JAPAN.

Song—Jesus Loves Me.

Scripture Reading—Psalm 19.

Prayer—For the children of Japan.

For the children of our Japan Missionaries.

Minutes.

Roll Call—Answer with the name of a station in Japan, or a missionary fact about Japan.

Business.

Song—Selected.

Recitation—Reflecting the Light.

Story—The Story of Paul Lama Yama.

Recitation—The Song of the Mites.

Song—Selected.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Have a map of Japan on the blackboard (if you haven't the Foreign Mission's Com-

mittee's map), and as the stations are mentioned, let one of the children locate them on the map. Try to have the children as familiar with our missionaries and their stations as they are with their friends and towns in the home-land.

Divide the recitations among the children, as suggested in the leaflet, so that each child may have a part.

Some of the older members of the Band could give a short history of our work in Japan. The Church Calendar of Prayer will furnish this information.

It will add to the interest of the meeting to have the children tell of some of the customs of Japan. Their feast days, etc.

Pray earnestly that the children of Japan may be brought to the True Light.

Answers to puzzle in August SURVEY, Medical Mission Force—Fair, Stixrud, Sieg. Coppedge, Allyn, Butler, Shaw, Tate, Oh, Hill, Kestler, Owen, Leadingham, Greer, Timmons, Lathrop, Shephard, Daniel, Patterson, Wilson For-

sythe, McCallie, Hassell, Morgan Worth, Wilkinson, Mooney, Lee, Venale, Patterson, Hutcheson, Allbaugh, Crawford, Price, Grier, French, McFaden, Crenshaw, Bradley, Corriher, Yates, Shields, Nisbet, Woods, Howard.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets.
Atlanta, Ga.

"That in all things He might have the pre-eminence."

YOUR GIFTS.

"Christian possession means stewardship. Admission to God's loving favor means commission to divide it with others. To be obliged to God for His goodness, means that we are obliged to be good to those about us. "As my Father hath sent me, even so send I you." What does that mean, but that, as Jesus revealed God to us, so must we reveal Him to others?"

Maltbie D. Babcock.

How much money is your society going to give to missions this year?

"Going to try to give as much as last year?"

Are you content for your society to stand still in the matter of growth in stewardship? Would you think your child was in good health if it was no larger in stature than last year? You can easily do it if you will pass the responsibility down to the individual member.

At your September meeting ask the society if it desires to increase its offerings to all causes at least one-fifth over last year. Then ask each woman

to see that she gives this increase personally. Let the woman who gave five dollars last year give six dollars this year; the one who gave one dollar last year add at least two dimes to it, and if each member makes this a matter of conscience, the society will show its increase with no hard pull and strain at close of year.

If each Presbyterian will take up this matter systematically with its societies, our Roll of Honor will be longer next year than this. Try it!

ROLL OF HONOR FOR 1914-15.

GEORGIA: Augusta and Cherokee.
KENTUCKY: West Lexington and Transylvania.

MISSISSIPPI: East Mississippi and Meridian.

MISSOURI: Upper Missouri.

SOUTH CAROLINA: South Carolina.

VIRGINIA: Montgomery and Norfolk.

WEST VIRGINIA: Greenbrier and Kanawha.

NELLIE'S ACCOUNT OF THE MISSIONARY MEETING.

BETTIE GILKESON.

HERE comes Nellie; she will tell me all about the meeting." And Aunt Mira hastened to the door to welcome her guest.

"O Aunt Mira, you don't often miss

a meeting and it seems too bad that you could not have been there yesterday. How is Sadie?" she asked in a changed voice.

"She is better, but I am glad I stay-

ed with her as her mother got a much needed rest. Now, go on for I want to hear all about the meeting."

"Well, after the opening exercises and the reading and approval of the secretary's minutes, Lucy was called on for her report as Secretary of Literature, and that led to so much discussion that there was not much time for the rest of the program.

Lucy said that for the past year she had kept a supply of free literature on hand, but that it was rarely accepted; that there was no demand for the books of their small library; that there were only six Prayer Calendars taken; and that on her last canvass for subscribers to the SURVEY several declined to renew and that she secured only one new subscriber. She said one lady expressed the evident feeling of many when she said, "What is the use of taking it? I never read it. We take so many magazines and papers that I cannot possibly read them all and the SURVEY is so dry and always begging for money and these hard times we cannot answer every call."

"Well, it is dry, dry as chips," said Ada.

"Do you read it?" asked Mary.

"How'd I know it was dry if I didn't," parried Ada. "Do you read it?" persisted Mary. "No, I don't. It's too dry," she confessed. "I thought you did not," said Mary. I saw Mrs. Allen's eyes sparkling and I knew something was coming, but she kept quiet, for Sally burst out with: "It makes one uncomfortable with its constant call for money and workers—preachers, teachers, doctors, nurses, farmers, mechanics—we might just as well fit up colonies with all of the trades and professions and settle them in the various mission fields. It looks like that is about what it is coming to and we need more preachers right here in our own land than our seminaries are turning out. You see I do read it—some, anyway."

Mrs. Allen's chance came now. "Dry as chips." I am so glad that was

said, for a basket of nice dry chips appeals to me, I have so often started good fires with them. Now the facts for fuel with which the SURVEY is stored are just at hand to kindle missionary enthusiasm!" Her eyes were glowing with the fire of missionary zeal shining through them and all were listening.

"Sally says she does read the SURVEY—some. Then, Sally, have you not found that the calls are not all for the foreign field?"

Dr. Morris and Miss Lambdin take several pages to tell of work in the home field and to call for laborers for mountain districts, among the foreign speaking peoples who are crowding into our Southern States, for the vacant churches, and if they can just make us uncomfortable enough to send us to our knees in earnest prayer to the Lord of the harvest for more laborers, the SURVEY will not have been read in vain.

Dr. Sweets is there pleading for those who have been worn out in service for others, and calling for those who can be trained to fill the depleted ranks. He asks you to keep your eyes open for bright boys and girls who will take a Christian education to fit them for work wherever God calls them. He is trying hard to meet the demand for fully equipped workers. Good work for you right at your own door. Maybe you will not feel so uncomfortable if you try to do what you can to answer the calls. How about the calls for money? That is one of the complaints. If you buy a plant do you not expect and want it to grow? If it has life and proper conditions it will grow and you must change it gradually to larger and larger pots. Now are you willing to have our mission plants merely exist? If they have life they will give the best evidence of it—Growth. And that means more and better equipment and that costs money. Are you willing to lose that evidence of life?

The workers also, as did Paul, ask

for our prayers. Go, send, pray. A comparatively few can go, many more can send, all can pray and that is service that connects the electric power of Omnipotence with the uttermost parts of the earth. Our missionary literature gives us the facts ("dry" only to those who do not read them.) which enable us to pray intelligently.

The two disciples felt their hearts burn within them, as their unknown traveling companion called to their minds facts from the Old Testament, which possibly before that had seemed to them "dry." Those facts have been kindling altar fires, yes, and martyr fires all down the ages.

What we need is a baptism of fire. The fuel is here, is the burnt offering on the altar? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

How can we say that we belong to Him and trust Him fully, when we are not willing to accept His challenge, 'Bring ye all the tithes into the store-

house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' Then, giving 'as God hath prospered' will bring larger and larger gifts and there will be no begging—shame, shame that word should ever be applied to statements of needs for carrying on the Lord's work."

The president, as she sat down, said: "Let us pray." and led in a most earnest prayer for a baptism of fire.

One by one those who had not before subscribed for the SURVEY came up to Lucy with their names and money and there were many orders for the Prayer Calendar.

Aunt Mira wiped from her eyes tears of joy; her prayers for her loved society were being answered. She and Nellie knelt to thank their Heavenly Father for past blessings and to plead for the coming of His kingdom in all the world.

Miss Aline McKenzie, Inducted Deaconess of the First Presbyterian Church of Meridian, Miss.

Extract from Minutes of Session meeting which inducted Miss McKenzie into office:—

"That in recognition of the special fitness of Miss Aline McKenzie for this service and her consecration to God's work in general, we hereby elect her to the FULL ORDER of DEACONESS, according to Presbyterian faith and order as is set forth in Chapter four, Section four, Article fifty-one in our Book of Church Order, and commend her to the love and prayers of our people, and to all the honor appertaining to said office.

"That the Moderator of the Session, Dr. D. H. Scanlon, is hereby requested to make this announcement to the congregation giving the congregation the authority for the act of the Session in so electing Miss McKenzie to said office.



A Woman's Home Is The Centre, But Not The Circumference, Of Her Life

THE ELLEN WILSON MEMORIAL FUND.

MANY important movements in the church have had their inception at Montreat. The personnel of the people gathered there and the atmosphere of the place tend to inspire large vision and comprehensive plans.

One of the most interesting undertakings of recent years which had its birth at Montreat the summer of 1914, is the Ellen Wilson Memorial Fund, for the education of mountain youth.

This movement, springing from a desire on the part of some loyal Presbyterian women to erect a suitable memorial to our loved and lamented "first lady of the land," has met with a most cordial reception from her

church and bids fair to develop into one of the really great interdenominational works of the day.

Already individual gifts of several thousands of dollars each have been received and the work is only fairly launched.

A representative and capable board of women are heading the movement.

While the fund is now interdenominational and not a part of the regular Home Mission work of the Southern Presbyterian Church, it is hoped that the cause will enlist the large gifts of many Presbyterians of means who will give generously to this most worthy and appealing cause.

H. P. W.

THE WOMAN'S SUMMER SCHOOL FOR MISSIONS FOR 1915.

SUCH a busy, happy throng! Hundreds of earnest, eager women gathered each day in the Auditorium at Montreat to study the Bible, Missions, and the best methods of work! Four hundred and sixty were enrolled from twenty-four states and eight foreign countries, and six denominations were represented.

The Bible Hour was conducted by Mrs. E. P. Bledsoe, of Charleston, W. Va. Mrs. Bledsoe possesses rare gifts as a speaker and the lectures made a deep impression on her listeners.

An especial piece of good fortune was the chance presence of Mrs. Chas. M. Alexander, founder of the Pocket Testament League and wife of the well known song leader of the Chapman-Alexander Evangelistic party.

Mrs. Alexander gave a most practical and helpful study of prayer.

The Mission Study books were most acceptably presented by three leaders. Miss Emma Roberts of Atlanta, taught the Foreign study book, "The King's Highway," as well as the Home Mission book, "Home Missions in Action." Her intelligent handling of these books gave general satisfaction. Miss Mary Wallace Kirk, of Tusculum, Ala., gave a delightful study of the Home Mission Junior Book, "All Along the Trail," while Mrs. S. H. Askew, of Atlanta, taught "Around the World with Jack and Janet" in her own inimitable style.

One period each day was devoted to an address. Miss Kirk gave a "Practical Talk on Literature." Mrs. Winsbor-

ough told of "Our Interdenominational Work." "How to Study the Bible" was the theme of Mrs. Bledsoe's address, while Miss Anna Branch Binford suggested "Methods for Young People's Societies." Dr. O. E. Brown, of Nashville, Tenn., gave a most interesting talk on "Christ and Chinese Womanhood."

A practical lesson in how to tell Missionary stories to children was a feature of the program which was most enjoyable. These stories were told by Mrs. Askew, Mrs. J. R. Graham, of China, Mrs. Mott Martin, of Africa, and Miss Carrie Lee Campbell, of Richmond, Va.

The afternoons were free for rest, except for an hour just before supper. At this time an efficiency exhibit was conducted by Miss Isabel Arnold. Many practical suggestions were made at this most helpful exhibition. Group and State Conferences were also features of the afternoon sessions.

The messages given at the night sessions were unusually fine. Dr. J. Wilbur Chapman preached the opening sermon Sunday night. Monday night Mr. R. E. Magill, our Secretary of Publication and Sunday School Work, told in most interesting and convincing style "The Assembly's Relation to the Woman's Auxiliary." Dr. A. D. P. Gilmour delivered a comprehensive and thoughtful address on "America Leading the World, but Whither?" and Dr. D. H. Ralston wakened much interest in conditions surrounding "The Education of Our Sons and Daughters." Dr. W. A. Crewe's presentation of the claims of Ministerial Relief, "The Aged Watchman," wakened unusual interest among the delegates present whose societies are just awakened to the call of this important responsibility. Dr. R. F. Campbell was listened to with keenest interest as he told of the new Appalachian synod, and these splendid addresses culminated in the Sunday morning sermon by Dr. W. W. Moore, President

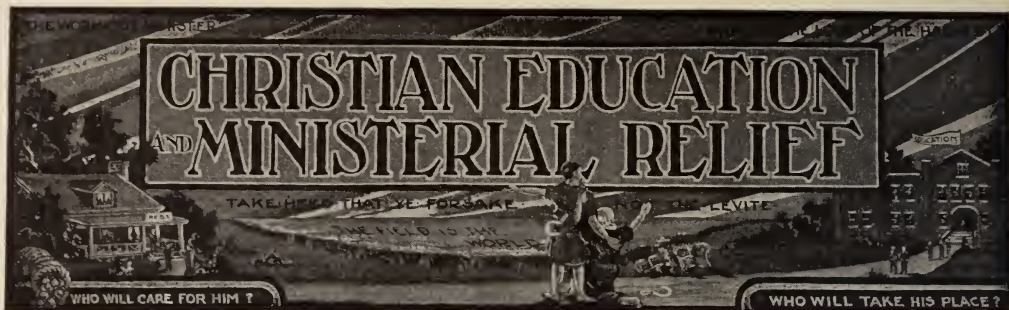


Speakers at the Montreat Summer School of Missions, 1915. Reading from left to right: Front Row—Miss Carrie Lee Campbell, Miss Isabel Arnold. Second row—Mrs. Chas. M. Alexander, Mrs. Archibald Davis, Mrs. W. C. Winsborough, Mrs. E. P. Bledsoe. Last row—Miss Mary Wallace Kirk, Miss S. A. Eastlack, Miss Emma Roberts, Mrs. S. H. Askew, Miss Anna Branch Binford.

of Union Theological Seminary, of Richmond, Va.

A fitting climax to the season of rare opportunity and privilege was the beautiful hillside vesper service given Sunday afternoon. The theme of this service was "Full Surrender" and the program was made up of three-minute talks by eight of our Home and Foreign missionaries. Mrs. S. H. Chester graciously presided at this meeting, which was filled with a rare spirit of love and consecration.

The Montreat Summer School of Missions for 1915 is past. But the influence of the hours spent in the study of God's word and of the Missionary task given to us through its page will go on through the months to come. Those in attendance will do more work and better work because of the days spent in conference with other workers; they will feel a closer bond of union with their co-laborers, and best of all, they will be more closely drawn to Him who is the source of all wisdom and power.



Address All Communications Relating to
This Department to

REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to

MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

THE ASSOCIATION OF PRESBYTERIAN CHURCH WORKERS IN STATE SCHOOLS.

BY ORDER of the General Assembly, Rev. Henry H. Sweets, D. D., Secretary of Christian Education and Ministerial Relief, called a conference of all pastors of the Southern Presbyterian Church living and preaching at or near the seat of State institutions of learning, the conference to meet in the lobby of the Montreat Hotel, Montreat, N. C., July 20-22.

The conference met at the time and place indicated and was opened with prayer. A temporary organization was effected by the election of Henry H. Sweets as Chairman and R. B. Willis as Secretary. During the conference the following named were enrolled as members: Henry H. Sweets, Louisville, Chairman; R. B. Willis, of the University of Arkansas, Fayetteville, Ark., Secretary; E. W. Jopling, of the University of Texas, Austin, Tex.; S. P. Hawes, of the University of Kentucky, Lexington, Ky.; J. G. Anderson, of the University of Florida, Gainesville, Fla.; E. L. Hill, of the University of Georgia, Athens, Ga.; W. McC. White, of the Agricultural and Mechanical College of North Carolina, Raleigh, N. C.; J. E. Brown, of the University of Mississippi, Oxford, Miss.; W. T. Thompson, of the University of Tennessee, Knoxville, Tenn.; A. G. Harris, Eastern Carolina Teaching and Train-

ing School, Greenville, N. C.; T. M. Hunter, of the University of Louisiana, Baton Rouge, La.; W. W. Elwang, of the University of Missouri, Columbia, Mo.; F. E. Brown, of the Agricultural and Mechanical College of Mississippi, Starkville, Miss.; D. J. Woods, of the Virginia Polytechnic Institute, Blacksburg, Va.; A. W. Blackwood, of the University of South Carolina, Columbia, S. C.; J. F. Lawson, of Cape Girardeau State Normal School, Cape Girardeau, Mo.

T. W. Curry, Secretary of the Y. M. C. A., of the University of Texas, was present and he was invited to sit with the conference and was enrolled as a corresponding member.

The enrollment of the conference showed 17 ministers from 15 localities of 12 States in or near which localities 15 State Schools are in operation.

Five sessions of this conference were held, the first session being given over to free conversation regarding statistics, conditions, Christian workers, methods, etc., including everything that would seem to introduce best each State School to the conference, so that each member might realize the need of the field and opportunity represented.

A permanent organization was effected under the name, "Association of Presbyterian Church Workers in State

Schools"; D. J. Woods, of Blacksburg, Va., was elected President; E. L. Hill, of Athens, Ga., was elected Vice-President; and N. B. Willis, of Fayetteville, Ark., was elected Secretary and Treasurer. An Executive Committee was elected, the members of this committee being, Henry H. Sweets, Chairman, ex-officio, N. W. Jopling, E. L. Hill and T. M. Hunter.

The purpose of this Association is to discover and to put into effect the best means of meeting the religious condition in State Schools. The Association will hold a meeting once each year.

Under the present organization, 9 distinct topics, including 14 sub-topics, were discussed; some of these topics were discussed fully and with earnestness. During the discussion of the topic, "How to relate work to Christian Associations," W. D. Weatherford, Secretary for the South, of the Y. M. C. A., was introduced and he addressed the Association. His address was full of information and awakened deep interest.

Each session of the Association was opened and closed with prayer and at the close of the last session every member present took part in a circle of prayer.

The following paper expressive of the findings or policy of this Association was adopted:

"It is the sense of this Association of Church Workers in State Schools:

"I. That in view of the supreme importance of creating a strong religious atmosphere in these centers whence so powerful influences emanate, in view of the spiritual needs and perils of our young people assembled in these institutions, in view of the inviting and fertile field for Christian Endeavor to be found here, in view of the willing co-operation and welcome to Christian activity usually accorded by those in authority and in view of the infinite possibilities for good to result from

work in these institutions, the members of this Association should do their best to arouse our church to a sense of its duty toward her students in the institutions of public education.

"II. That wherever conditions permit, effort should be made to unify and organize all church forces of a college community in active work for the spiritual welfare of the student body.

"III. There should be urged upon our several Synods the wisdom and necessity of Synodical support of religious work in institutions of learning having State-wide patronage, even to the extent of supplementing the financial ability of the local Church that it may have a pastor specially qualified for this work and that it may also have necessary equipment.

"IV. That our Church be advised to work in co-operation with the existing religious agencies in these institutions, notably the Y. M. C. A. and the Y. W. C. A., and that, on the other hand, all proper means be used to cultivate a close alliance between the student body and the local church and to encourage students to identify themselves with the work of the local church.

"V. That the church workers at all State Universities, Agricultural and Mechanical Colleges and Normal Schools be urged to enter this Association, to form State Synodical Associations, as far as practicable, and as soon as possible to unite all the Christian forces in each State for constructive and aggressive work in meeting the spiritual needs of the students in the State institutions of learning."

The plan to affiliate student membership in the University Churches was cordially commended and encouraging reports were made of the benefits of this plan in the churches that have adopted it.

N. B. WILLIS,
Secretary.

THE PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH.

THE Presbyterian Educational Association of the South, which was inaugurated last summer, in connection with the meeting of the Assembly's *Ad Interim* Committee on Education, met again this summer at Montreat, July 28 to 30, in connection with the meeting of the Assembly's Advisory Committee on Education, appointed this spring.

The total attendance was forty, representing our territory from Oklahoma to Florida, our institutions of all grades, and our pastors, church officers, and members.

The discussions took a wide range, covering all phases of the educational work of the church, and while at the outset there were often differences of opinion, yet there was practical unanimity in all the conclusions of the meeting.

The action of the Association was later adopted by the Assembly's Advisory Committee, composed of one member from each synod, and recommended by the Committee to the Assembly's Executive Committee on Education.

AID TO STUDENTS.

The question of student aid was discussed at length, and the action of the General Assembly that hereafter all aid from the Executive Committee to candidates should be in the form of a loan, and not a gift, the plan which for the past two years has been unanimously advocated by the Conference of Educators at Montreat, was again heartily approved by the Association. In order to call emphatic attention to the further recommendation of the General Assembly of 1915, that aid to any students from all sources should as far as possible be in the form of a loan, the Association recommended that our colleges and seminaries, our presbyteries, our churches, and individuals should follow the loan plan in giving

aid to students. Individuals and churches were urged to aid students only after first communicating with the Executive Committee of Education and the institutions they attend. It was the sense of the Association that so far as possible all such aid to candidates should be given through the Assembly's Executive Committee.

EDUCATIONAL MOVEMENTS.

The Nation-wide campaign to educate our people about Christian education, which is planned by the Council of Church Boards of Education, was heartily and unanimously approved by the Association.

One of the purposes of the organization being to co-operate with other denominations to bring Christian influences to bear on every part of our whole educational system, as well as to seek uniformity of standards and harmony of work, it was directed that a conference with educators of other denominations should be held, probably some time next fall, for the purpose of organizing all the Christian educational forces of the South in some effective way to form and carry out a scheme to this end.

SYNODICAL ORGANIZATION.

In accordance with the recommendation of the General Assembly that the Synod should be the educational unit, it was recommended that every one of our Synods appoint an Executive Committee on Education; that, if possible, all the institutions in each Synod should be placed under synodical control; that all efforts to raise funds for them should be made only with the approval of the Synod's Executive Committee; that the accounts of each institution should be audited by the Committee at least annually; and that this Committee should in co-operation with the Assembly's Committee, endeavor to bring all its institutions into conform-

ity with the standards adopted by the Assembly.

THE BIBLE AND RELIGIOUS LIFE.

The Association was strongly in favor of a concerted movement to endow a distinct chair of Bible in every one of our colleges.

The Assembly's Executive Committee was asked to prepare a correlated course in Bible study for use in our schools and colleges.

The duty of our Faculties to do all in their power to cultivate the spiritual growth of the students was strongly emphasized, and it was urged that chapel attendance by the whole Faculty and participation in the chapel exercises and frequent individual work, would conduce greatly to this end.

The Assembly's plan of affiliated church membership in the local churches for students away from home, was heartily commended to the attention of our Faculties, and to the pastors and Christian workers in school and college communities.

Methods for enlisting the interest of students in all branches of church work, so that when they leave college they will be prepared to take active part in the work of the Church, were heartily approved.

Most encouraging reports were given of the observance of the Week of Prayer last year, and the opinion was expressed that this should be emphasized as an important spiritual influence.

WILLIAM DINWIDDIE,
Secretary.

LITTLE HEART STORIES ABOUT THE STUDENT LOAN FUND

MILDRED WELCH.

DOES there ever come to you, alone with your thoughts at home, or at your office in a lull of the business rush, an hour when there throng back thoughts of the happy days of youth when you dreamed dreams and saw visions of a life of noble and devoted service.

The long years have come and gone and you look back. Perhaps the dream came true and yours is the joy that it was given you to serve your King. Or, it may be, the dream faded. The cares of life, work, hard and unrewarded, sorrows unforgetten, crowded out the vision and all its glory is faded now into the common light of a common day. Are you sure? Even yet, the vision tarries and its fulfillment may lie within your grasp.

Last year, sixty-eight boys and girls were being helped in our schools and colleges through the Student Loan Fund; boys and girls so rich in noble aims and high resolves, so poor in money to make these dreams come true.

Only a sentence here and there taken from the many letters that come. Letters written in the midst of examinations or working in vacation, boy's handwriting, cramped or spread across the page, a girl's clear, round script and woven through them all little glimpses of their hard fight, poverty, sacrifices at home, their young hopes and fair ideals.

"I hope some day to show my gratefulness for the help the Loan Fund has given me," writes a South Carolina boy, who has gotten his chance at last.

A Tennessee boy, his eyes upon the heights, thinks "it's the best thing ever instituted to help the friendless and ambitious boy on his upward climb. But for it, I would never have entered college, but stayed at home and made of myself a hewer of wood and a drawer of water." And an eager North Carolina girl hopes that "my preparation for life which you have helped me to receive may be used in service in years to come." Only the humble little home

of one of our heroic house-missionaries—but there too do visions come and the angels of dreams ascend and descend: "Father's salary did not allow of my coming here without help. God has opened the way for me."

Could you have spared this young minister? "If I had missed this year, the chances are I never would have entered the Seminary." Or this boy and girl? "Since my mother died, I have made my own way through school and if it had not been for your help I could not possibly have gotten through." "It has made possible for me what was only a dream and a hope."

"Without it I could not go to college,"—a few simple words, but behind them a farmer's boy driving the plow through the long hours of a summer's day and longing for a life of service and power. Then one day, the Student

Loan Fund opened the fast-closed door and he entered in.

And you? Once again the vision comes and you see in the far-off years the boys and girls whom your gifts helped to train and send into the world and you live again in their lives of splendid and heroic service and you win in the race they entered with so gallant a courage.

John Knox said each scholar in the land was something added to the riches of the Commonwealth.

The Student Loan Fund is your chance to give one not only to your country, but to your church and to the Kingdom of God.

Remember it while you are living and leave a remembrance of it and of you in your will when you are gone.

For further information, address Rev. Henry H. Sweets, Secretary, 122 South Fourth Avenue, Louisville, Ky.

GOD IS MY REFUGE.

The Psalm of the Aged Saint.

WILLIAM HIRAM FOULKES, D. D.

God is my refuge, I am resting in Him
Old age has come upon me, yet I am
unafraid;

Days of adversity have befallen my
lot, but I am secure.

In the hour of my weakness I cried
unto my Deliverer,
"Send help, I beseech Thee," and He
heard my moaning.

My years of fruitful ministry have
passed like a dream.

Young men have risen up to stand in
my stead.

Relief has come to me from the Most
High by the hands of his people.

Every morning I bless the Lord for
the kindness of His servants.

Friends have ministered to me of
their substance and I am filled.

Unto the end of my days my bread
will not fail.

God has opened His hand and the
hearts of His chosen ones.

Exult, O my soul, for I am forgotten
neither of God nor of men!

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

From April first to July thirty-first of this year we have received from all sources for Christian Education and Ministerial Relief, \$22,301.55. This is a decrease of \$3,605.34 from the amount

received during the corresponding period last year.

We earnestly urge that more liberal contributions be forwarded at once to the Treasurer, Mr. John Stites, Fifth and Market Streets, Louisville, Ky.

METHODISTS PLAN RELIEF FOR MINISTERS.

A comprehensive book covering the field of Ministerial Relief in all denominations has been issued by the Board of Conference Claimants, 1018 South Wabash Avenue, Chicago. It is by Dr. Joseph B. Hingeley, whose intent was to prepare a book which will give the pastor and leaders of societies material for presenting this cause. Among the contributors well known to Presbyterians are Dr. W. H. Foulkes, Dr. A. T. Pierson, Dr. Henry H. Sweets, Marion Harland, and Mildred Welch.

The first chapters state the principles underlying the operations and the merits of the case. The second part, what is being done in the churches and the commercial and transportation corporations; the third part the handling of the 1915 campaign for \$10,000,000 for the Methodist Episcopal Church. The fourth part covers ways and means—gifts, wills, life annuity bonds, literature of the cause, and statistical tables, relating to pensions in churches and generally.—*Presbyterian*.

SUGGESTIONS TO THE LEADER.

MILDRED WELCH.

SECURE from the Secretary of Christian Education and Ministerial Relief, 122 S. Fourth Ave., Louisville, Ky., suggested program No. 8 with material for a meeting on Christian Education.

To the leader of the open mind and clear vision there is so much of living, thrilling interest in the world that it will be impossible for her to have a meeting "of a goodness so full as to make virtue disreputable." Every daily paper is a challenge with its news of the world-wide kingdom of Christ and its far-flung battle line. The motto of the Boy Scouts, "Be Prepared," should be the watchword of all our woman's work.

May we ask that you plan your meetings out to the last detail, that you begin at the hour named and close at its end; that you get through with all the business first so that the fine spiritual atmosphere of the meeting shall not be disturbed by confusion and interruptions? Study the gifts of your members. Ask the woman who read a paper before the Woman's Club to write one for the meeting. Give the storyteller or the good reader one of the lit-

tle stories and ask her to prepare it. If it is handed to her as she comes into the room, one cannot expect to reap a quick harvest of inspiration, pathos, feeling.

Do any of the leaflets or stories touch some chord in your own heart? Then order them for each member of the society—they are yours for the asking. Get them into the homes and into the quiet hour by the fire-side.

Enlist each member as a recruiting officer. She can give the leaflets telling of home, religion and a mother's influence to young mothers and put into the hands of bright boys and girls the stories written for them.

Are there men and women of wealth in your church? Give or mail to them the Committee's leaflets on the Student Loan Fund, "A Lad of Parts," "The Shepherd of Floyd," and "Little Heart Stories About the Student Loan Fund." Give them a chance to educate a scholar.

"Sow ye beside all waters—thou knowest not." And if, as you sow broadcast, you wing each seed with a prayer, some day all the western skies of life will be bright and your heart will rejoice in a golden harvest home.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

MONTHLY TOPIC—JAPAN.

THE June Number of the *Japan Evangelist* contains a very interesting account of the Union Evangelistic Campaign in Tokyo in the month of April. The writer says it was almost wholly a Japanese movement, conducted by men and women of personality and power. Not only Christian pastors, but Christian business men and women, educators, legislators and officials of the Government took part in the work. The effort was made to reach all classes, business men, artisans, railway employees, government officials, students in the schools, colleges, and university, parents and children. Workers from more than one hundred different churches participated. The spirit of denominational brotherhood was a striking feature of the campaign. One of the Presbyterian churches sent a band of workers to one of the Methodist churches in a distant part of the city to assist in evangelistic meetings, and also contributed money for the same purpose. It is said that the sermons and addresses were characterized by great simplicity, intensity and directness. Some of the topics were as follows: Why Believe in Jesus Christ? The Central Thing in the Life of Faith; Christianity and the Home; The Consolations of Religion; Why I Became a Believer.

The preaching campaign was accompanied by a newspaper one. Several of the daily papers published sketches of the sermons preached every morning

and sixteen daily papers, with a combined circulation of a million and a half, published an article by two of the leading Theological teachers—Mr. Kozaka and Mr. Uemura—on the essential Elements of Christianity. Six thousand copies of these papers were purchased every morning, and after the early prayer service, were distributed from house to house throughout the city. The articles published in the Tokyo papers were reproduced in country papers all over the Empire.

Tent Meetings were another feature of the campaign. One was pitched in the vacant lot opposite the Houses of Parliament and the audiences numbered from eight hundred to a thousand. The expenses of the newspaper campaign and the tent meetings were met by voluntary contribution taken while the meetings were in progress, and more money was raised for these two things alone than the Central Committee had allotted for the whole Tokyo Campaign.

A policeman who had been sent to keep order was converted and occupied himself in distributing New Testaments to enquirers.

The general effect on the community is said to have been very widespread and deep. Many indifferent pastors have been stirred to new energy and zeal and the church membership generally have been greatly aroused and incited to earnest evangelistic effort. Since the union services closed, the work is still being carried on in the

individual churches, and the belief of the leaders is that the Spirit of God is working in the hearts and lives of His people and a genuine revival of true religion has begun.

Similar campaigns have been conducted in Osaka and Kyoto, and will be conducted in every large city of the Empire. The chief object of the campaign, however, as planned by the National Campaign Committee, is to reach the as-yet unreached country districts. The neglect of the country has been the great mistake of the Missions and the native churches up to the present time. This has come now to be fully recognized and it is to be hoped that there will be no relaxing of energy in pushing the campaign until the gospel has been fully preached in every village of the Empire.

SOME JAPANESE BLUNDERS.

The brilliant achievements of Japan in the last fifty years in education, in politics and in war have effectually disposed of the idea of any intellectual inferiority on her part to the Nations of the West. It seems a great pity that she might not have copied the nations of the West in matters in which she needed to learn from them without also copying some of their mistakes and blunders in dealing with her international relations.

Waiving the question of the essential right or wrong of the annexation of Korea, having once annexed it, the part of wisdom would have been to bring about by the most pacific means possible the necessary internal changes of administration and to treat the people with such consideration and kindness as would have soothed their feelings over the loss of their national existence, and thus in due time to have won them to real heart loyalty to the Empire. Instead of pursuing this policy, the Japanese Government did just what our Federal Government did fifty years ago in dealing with the conquered States of the Confederacy. It

established a military government in Korea and sought to frighten the Koreans into loyalty by a reign of terror. The indications are that this mistake is now being recognized by the Japanese Government and that an honest effort to correct it is being made.

In its effort to Japanize Korea, the Japanese Government has conceived the idea that its plans were being hindered by the educational work carried on by the Christian missions, and has recently promulgated a decree that all private schools, including those conducted by missionaries, must conform in their curricula to those of the Government schools, and that no religion must be taught in any of them, and that all teachers of private schools, including Mission schools, must obtain a license from the government and make regular reports to the government.

These regulations, if permitted to stand, will ultimately deal a death blow to all our missionary educational work except that which is concerned only with theological teaching. It is true that mission schools and private schools established before the enactment of these rules are given ten years of grace before being required to conform to them. There is no security, however, that this time limit will not be shortened, and an effectual stop will be put to the establishment of additional missionary schools and colleges; for no one will wish to invest missionary funds in the establishment of schools in which religion is not permitted to be taught.

Mr. Komatzu, Director of Foreign Affairs Bureau in Korea, in an article in the Seoul Press of April 2nd, states that in establishing this rule Japan is simply following the example of America and England in the matter of the separation of Church and State, and of the teaching of religion in state schools. If the United States had been guilty of such a blunder as to prohibit the teaching of religion in any private school, it would have been a great pity for Japan to have imitated them in

that respect, as she did imitate this country in its dealings with the conquered Southern Confederacy. After the experience which Japan has had at home in dealing with the results of a national system of education from which religion is excluded, one would think she might have hesitated before undertaking to rule religion out of all the schools in Korea, private as well as public.

In supposing that in this matter she is following the example of England and the United States, she is of course making another colossal blunder.

A fuller discussion of this matter is reserved for a later time.

The nations of the West have set Japan bad examples by the wholesale in their pursuit of selfish and aggressive policies in dealing with weak and defenseless nations, and especially with China. By pursuing a policy of fairness and kindness the United States has won the friendship of China in a way that contributes in every way to the benefit of our political and commercial interests in that country. Of all countries in the world it behooved Japan to secure and preserve the friendship of China. Weak as China is today, she possesses a latent strength that will be developed in due time, and that will make her friendship a thing to be desired supremely by Japan. Wise diplomacy would have made such dealings with China as would have secured this end its fundamental principle. Instead of doing that, Japan has seized the opportunity occasioned by the absorption of all the western powers in the European War to launch upon China a series of demands relating to special privileges and "spheres of influence" which have been submitted to by China only because she was helpless, and which have awakened feelings of animosity that may prove troublesome to Japan in days to come. The deeper the friendship one feels for Japan, the keener must be the regret on account of this unfortunate blunder.

By treating China at this time with absolute fairness and kindness, her friendship would have been secured for all time and Japan would have profited by it far more than she can ever profit by any of the "advantages" secured in the recent treaty. No doubt, as Dean Shailer Mathews has said, it would be for the good of the Orient and of the whole world if Japan were to proclaim a Monroe Doctrine for Asia. It ought, however, to be a genuine Monroe Doctrine, which would prohibit for Japan herself, as well as for all other nations, any encroachment upon the sovereignty and integrity of China.

CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA.

This is the new name of the Panama Conference adopted by the Executive Committee at Northfield on July 2nd, subject to ratification by the Committee on Arrangements later. It was thought that the word "Congress" would express to the Latin mind the idea of a deliberative assembly better than the word "conference," so similar in spelling to the Spanish word "conferencia," which signifies what we call a lecture. The phrase "Christian Work" will designate the scope of the Panama meeting better than the word "missionary," inasmuch as problems of independent churches and institutions, as well as those directly under religious auspices in these fields, are to be discussed. It will also be more pleasing to our Latin-American friends, inasmuch as it does not seem to class them with the "heathen," as they often feel the word "missionary" does, and will cause our efforts centering in the Panama gathering to be more sympathetically received all over Latin America.

We are not of those who think that the Protestant Reformation is a thing to be apologized for at Panama, or anywhere else, in deference to that element in the Episcopal Church in Europe or America who, in both their beliefs and practices, are closer to Romanism than they are to Protestantism.

We are heartily in favor, however, of avoiding anything in our approach to the people in Roman Catholic lands, whom we wish to reach with true gospel teaching, that would needlessly offend their sensibilities, and at the meeting of the Committee on Arrangements held at Caldwell, N. J., on June 9th, we were glad to vote for the following resolution, which was unanimously adopted:

"Resolved that this Conference strongly recommends that those who are making arrangements for the Panama Conference, as well as all writers and speakers at the Conference, bear in mind that, if the best and most lasting results are to be obtained, while frankly facing moral and spiritual conditions which call for missionary

work in Latin America, and while presenting the gospel which we hold as the only adequate solution of the problems which these conditions present, it shall be the purpose of the Panama Conference to recognize all the elements of truth and goodness in any form of religious faith. Our approach to the people should be neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity but rejoiceth in the truth.

In the matter of Christian service, we will welcome the co-operation of any who are willing to co-operate in any part of the Christian program. We would not demand union with us in all our work as the condition of accepting allies in any part of it."

LETTER FROM MRS. J. W. HASSELL,

WHEN we had been in Japan only a few weeks, some one asked if I had begun writing a history of the country? There are so many strange sights and sounds that impress every one at first, that there is an intense desire to share them with the people of the homeland. Japan's beauty, too, is one of these first impressions. On every hand are mountains of varied contour, height and size, covered with pines and other evergreens, until they look like huge fern balls.



A. P. Hassell and Evangelist, Mr. Mial, addressing a crowd of school children, during the recess period in the school yard. There were sixty in the bunch at one time.



A bunch of lepers, a missionary and two evangelists. This was taken near Takamatsu, on the leper island, where we maintain work, and where we have 15 Christians. There are about 175 lepers here. Note the children—who belong to leper parents. They are not lepers, but are sure to be if left here. Happily an association in Scotland had provided a home for these children since this picture was taken, a month ago; or rather, money for their care, elsewhere. There are 100,000 lepers in Japan. The missionary uses a solution of bichloride of mercury in baptizing them. Every precaution being taken against disease. Note the long white coats for same purpose.

Where we are stationed, Takamatsu, the city is situated on the Inland Sea, and there the combination of mountains, mountainous islands, dotted here and there over the surface of the sea, and the broad expanse of the water itself is entrancing. The city, though its



This picture shows acknowledgements of gifts to the heathen temple, displayed in a public place. The smaller of these two sizes acknowledges gifts of one hundred yen, the larger a gift of 250. The donor's name, of course, appears.

population is about 50,000, appears but a queer little village, few of the buildings being more than two stories high, and most but one. Scarcely a chimney is seen in the entire place, for you know the people use charcoal for heating as well as cooking. In winter they hover over *hibachis*, as they call their tiny stoves which look like our jardinières, trying to keep warm over a few pieces of smouldering charcoal. The streets are very narrow, and the houses built right up on them, there being no sidewalks. But sidewalks are not necessary for there are no automobiles where we live, nor horses and carriages; the modes of conveyance being bicycles or jinrickshas. You have no idea how queer the sensation is of being drawn by a human being until you have tried it. The "rickshaws" are comfortable though, and the little man of big muscles has no difficulty in conveying you at a rapid pace for many miles. But it is strange indeed to converse with one's horse!

Many of the homes are surrounded by high walls and you little dream of beauty until you are invited inside. Then you see what an artistic people the Japanese are, for their tiny yards are transformed into a fairy land by means of huge stones, shrubbery, flowers, ferns, moss, trees, and sometimes

fountains. You forget you are inside a city and seem carried out into some shady, mountain nook.

Other homes, can they be called by such a name, are miserably poor, just little huts, so loosely constructed that the wind pours through them, and the rain comes inside forming great pools on the floor of mud. These have thatched roofs, and often serve as place of business as well as of residence. We have no idea of poverty in America. The poor at home live luxuriously in comparison with many of our Japanese friends. And here it is often not the fault of father or husband, but due to the vast population, and the meagreness of work. Work is divided out among so many that salaries are small; and even this is denied some.

But what makes us gladdest that we have given our lives to this country is the pitiful need of the people for the gospel.

Civilization is here, not in the country to so marked a degree as I had supposed, but is doing its work steadily and effectively. But civilization and Christianity are not synonymous. And civilization without Christianity is hollow and vain. At every corner, at every turn in Takamatsu, we see shrines and Buddhist temples. Often we pass houses where strings of paper are attached as prayers to spirits. So often we see bands of pilgrims, old men and women, trudging hundreds of miles to a celebrated shrine to pray to some



A Sunday School picnic in Takamatsu, showing A. P. Hassell with song chart in foreground, and Mr. Erickson sitting. Mrs. J. W. and A. P. Hassell standing behind.

ancestor; young men and young women are in the company, too; which is more pitiful, to see those in the declining years of life devoting their little mite of strength to worshipping gods that are no gods, or to see stalwart youth consecrating its all to a false belief?

We are so eager to be able to tell these people of the "Savior who died, full salvation to bring, of the Savior Who knows how to save them from sin." The older missionaries tell us that never before have the people been ready for the gospel. Villages are being opened up that hitherto have been

hostile. In some, of a population of 1,000 or more, no one has ever heard the name of Jesus! Did you dream such conditions existed in civilized Japan? Our missionaries are taking itinerating tours to these places, where they distribute tracts, and preach to large crowds. But the work is great and the laborers few. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest," and for us "that utterance may soon be given to tell the story of the cross to these who know it not."

Takamatsu, Japan.

LETTER FROM REV. J. W. HASSELL.

DO YOU see the little machine on the platform shown in this picture? Can you guess what it is? When I first saw it it reminded me more than anything else of the grindstones I used to see my father sharpen his axe on. Well, it isn't a grindstone, it is a prayer wheel. If you look sharp, you can see the prayers engraved on the edge. On the other side of the machine there is a little crank, which the heathen use to turn the stone around in uttering the prayer. Jesus said that the heathen believe they will be heard for their much speaking, but in this case they must believe they will be heard for their much turning. Of course when the wheel is used, only one prayer can be made, for it is cut into the stone.

We found this funny-looking little thing in a Buddhist temple on the top of a very tall mountain in Japan. It was stored away under the tiles which you see on the platform with it; only its nose poked out so we could tell what it was. Pretty soon we got permission from the priest in charge to let us take the picture; and, after rooting it out and dusting it off, you are enabled to take a look at it, too, and not have to come way over to Japan to do it, either.

You are not to understand that the Japanese are in the habit of praying

by means of such a device as you see here. They are not. Indeed, a missionary who has been in Japan for twenty years told me that this is the only such machine he ever saw. But the absence of such machines does not mean that the Japanese people know yet how to pray, any more than it would mean the same thing in America. The rest of this article will prove this statement.

One afternoon late, the missionary appearing in the picture, after distributing tracts over a country village and preaching on the streets, stopped with his evangelist at a little grocery store to get some lemonade. From the rear of the store came the sounds of heathen worship. Looking back there he saw an old woman, the owner of the store, down on her knees, her hands clasped, her body swaying back and forth, and saying over and over and over again, "*Nommer der Boots, Nommer der Boots.*" A little boy saw the foreigners at the front and came forward to wait on us. It appeared that he didn't know the price of things, and so turned around to the old grandmother who was continuing her prayers and called out to her, "How much is this lemonade?" The old lady replied, "*Three cents; Nommer der Boots.*" She was about to go on with her repetition of



Examining the "Grindstone" prayer mill.

this phrase when her eye fell on us, and stopping in the midst of this meaningless expression, she gazed in wide-eyed astonishment until we had finished our refreshment and taken our departure. When we left she resumed her prayer, and the last thing that we heard was, "*Nommer der Boots.*"

"Boots" is the Japanese name for Buddha; and the expression means, "O adorable Buddha."

In Japan there are many thousands of heathen temples to which large numbers of the people go every year to worship. The most famous of these temples are located on the tops of the tallest mountains, for the people believe the gods are well pleased with them for working their way up so steep a place to worship them. The other day I

visited one of these temples. At the entrance to the grounds stood a very ancient gate and on each side of this gate stood a god. These gods appeared to be about twelve feet tall, carved out of wood, into which the worms and other insects had bored for nests and shelter. Placed here for the purpose of guarding the temple, their faces were screwed into revengeful contortions and their hands outstretched in repellant attitude. Each foot was placed upon the neck of a prostrate enemy, apparently as a threat upon unacceptable worshippers.

The thing that attracted my attention about these gods was that they were literally covered with spit-balls, just like we used to throw when we were school boys. At first I thought that some mischievous boys had chewed up this paper and thrown it at the gods to make fun of them; but that isn't true. The missionary who was with me said that the spit wads were prayers. When the pilgrim, who visits many shrines every year, comes up to the gate, he takes out of his little wooden case, one of his many printed prayers, puts it in his mouth, and, after chewing it into a pulp, throws it at this hideous looking figure. If the paper sticks, the god is favorable; if not, he is angry.

Here are two specimens of the way the heathen in Japan pray. A great many people think that the Japanese do not need the Bible and Christ; but when the great majority of the people pray this way, the condition is far otherwise. What we need is a larger—much larger—force of missionaries, more equipment, and the prayers of you people at home for this part of God's kingdom.

Takamatsu, Japan.

Mrs. O. E. Hutchenson, of Shuqulak, Miss., says: "We use the SURVEY as our text-book in study class, and think we can find nothing else so good."

HOW GOD IS USING A JAPANESE BOY.

REV. S. M. ERICKSON.

SUGIMOTO SAN used to play with the children of the missionary and on Sunday attended Sunday school because his foreign friends did. He had finished the primary grades and about the time he entered the commercial school he was baptized. There were not many Christians in Takamatsu at that time. Most of the people did not like the religion of the cross and so Sugimoto San had a rather difficult time. The teachers at first thought him strange. His fellow students laughed at him. Sugimoto San, however, quietly kept attending church and at the same time studied diligently. It was not long before the teachers realized that this Christian boy was made of the right stuff. They could trust him implicitly and he was honest and straightforward.

A teacher was needed for a class of boys in the Sunday school. It was a difficult class and who was available? The Superintendent chose Sugimoto San—a big boy to teach the little ones. As a teacher, Sugimoto San was very successful. Often 50 or 60 boys gathered in his class. On school holidays the teacher and boys were sure to be out for a good frolic. The sick boys were sure to have a call. In this way he got a wonderful hold on the boys.

Sugimoto San was quietly witnessing at the school too. Soon the other students wanted to learn about Christ. Some came to church on Sunday, but most of them wanted to learn from their friend. So every Saturday after school closed, Sugimoto San with 20 or 25 friends gathered at the church and studied the Bible. Some of these boys became Christians.

The schooldays were fast coming to a close for Sugimoto San. It was a custom for the graduating students to have a banquet for the teachers. Osake was usually served. Some of the boys and often some of the teachers got drunk. What could be done to stop this practice? Sugimoto San and his Bible class boys found a way—and there was no osake.

On graduation, Sugimoto San was given a position as bookkeeper by our elder, Miyai San, at the leper hospital. Here he worked for several months before he told Miyai San the burden that was on his heart. Sugimoto San's father had left home and no news had been heard from him for years. Sugimoto San told of the dreams in which he had seen his father who always seemed to be in distress and asking for help. The father was supposed to be in Manchuria somewhere. Friends secured a po-



The graduating class and faculty of the Jinsei High School. This school is at Zentenji. It was founded by the Buddhists'. Now we teach the English Bible there, with Japanese explanations. About sixty of the students have Bibles.



The fifteen-year-old Prince Yasu no Miya, Crown Prince of Japan, in school-room costume.

sition for Sugimoto San with a Manchurian coal company. The company had arranged for a boarding place for him, but a local Christian, hearing that another Christian was coming, went to the station to meet Sugimoto San and entreated him to stay in his home. Sugimoto San was somewhat embarrassed

but yielded to the friend's entreaties. The dreams of his father in distress were often repeated. Sugimoto San went up and down the railroad looking for his father, but found no clew as to his location. Then one night he had a dream in which he thought that he saw his father and they were both so happy on meeting each other. This dream he told his friend. The friend said: "I have a friend up the country who has a lot of men building a new road; I'll write to him to see if your father can be with him." An answer came in a few days stating that a man by the name of Sugimoto was with the contractor. This contractor happened to be a Christian, too. Young Sugimoto San hastened to the contractor's camp 30 miles away from the railroad. Here he heard the story about a man who had been drinking and who had been cut up by the Chinese robbers. The contractor was caring for this man. Sugimoto San was soon shown this wounded man. It was his father. Oh, the joy of that meeting! True, the father was all cut up and showed the effects of hard drinking. Still it was "my father." The contractor promised to care for the sick man a little longer. Sugimoto San returned to his work. The head officer of the coal company asked Sugimoto San to have his father call and gave him employment. Then Sugimoto San wrote to his mother back in Takamatsu to come for "father has been found and has given up his drinking." She did not want to come because she was afraid that her husband would go to drinking again. The children were all grown now and she did not need her husband. The son wrote again and again, and pressed his mother to come. At last the mother responded. Now over in Manchuria there is a happy Christian home. Sugimoto San's older brother is with him. All the family have come to know Christ. Can you wonder at the tears of joy that filled Sugimoto San's eyes as he told us how



Imperial Shrine at Ise.
An outer entrance way.



Entrance to Imperial Shrine, at Yamoda, Ise, where Emperor's ancestors are worshipped. On ordinary days visitors average 800, but, if anything special, they come by myriads. "Dismount" says the sign.

good the Heavenly Father had been to him.

Just the other day he was back for a little visit to Takamatsu after an absence of six years. The boys of his Sunday school class are now in the high school. All were glad to see him. Many of them have wandered from Sunday school. As a result of Sugimoto San's visit, several of the boys are back at the

church services. Sugimoto San is only 25 years old now. God has used him so wonderfully thus far that we know that He will use him in the days to come. Sugimoto San is going back to Manchuria with Sunday school picture rolls and cards to open a Sunday school for the Chinese children. Let us pray that he may win many of them for Christ.

THE EVANGELISTIC CAMPAIGN IN JAPAN.

R. E. MCALPINE.

OF THIS campaign, the readers of the SURVEY may know something already. Some two years ago the idea took definite shape, when John Mott was here for one of his helpful visits. It was decided to undertake a nation-wide campaign of Evangelistic effort for Japan—a strong endeavor to reach some of the 80 per cent. of the people yet solidly lying without the pale of gospel influence.

All the churches agreed to join in the effort (except of course the hopeless irreconcilables, the High Church folks, Romanists and Greeks): Dr. Mott undertook to raise in America half the

amount desired for the Central Committee, and the other half to be raised in Japan—a sum of 50,000 yen. Besides this, at least that much more will surely be expended by the many local communities before the three years of this effort shall have been concluded.

More than a year ago, the plan was all mapped out, and just ready to be launched in a number of cities and outlying districts, when the death of the Empress Dowager put the nation into mourning, and it was thought well, out of deference toward the Imperial House, to delay proceedings for a time.

But presently last autumn, one city



Dr. Shaile Matthews and a group of Christian workers, Nagoya, Japan. (Central Methodist Church.)

after another completed their plans, and carried through the campaign with good success. In this great and wicked city of Nagoya, our little band of Christians were among the earliest to move in preparation; but their plans were so hampered and so often foiled by foes without and fears within, that it is only just now at last that we have been permitted to see the concrete results of many prayers and much planning. And these have been in every way so much better than our timid hopes, and have so well avoided some things feared, that it is with fervent hearts and grateful voices, we offer sincere praise unto Him Who doeth all things well.

No grand moral upheaval has broken up the solid, stolid mass of indifference; no great wave has swept away opposition; indeed a vast multitude were not even aware of our meetings. Notwithstanding all the efforts at advertising the meetings—and we exhausted every available means; newspapers, handbills by the ten thousands, lantern processions and street preaching, autos for scattering the announcements in every quarter—in spite of all these methods, we find evidence that a large proportion of the population never even heard of the meetings. So stolid, so stonelike is the Nirvana-sleep of this

great city, that the vast majority of its people felt never a tremor of influence.

And yet, in the face of this unblinkable fact, we still can truthfully say that the endeavor was rich in blessing, and abundantly well worth the making.

The chiefest blessing was to the Christians themselves. Although from the very beginning, we missionaries in this city have met every Sabbath for worship in our mother tongue, and have done everything possible to induce our Japanese Christians to work together as brethren, yet for years the so-called union meetings for prayer or preaching have been almost ghastly failures. When, however, they were called together to hear this campaign plan, they came in goodly numbers, but when they took hold of it, there was bickering and bad feeling enough to almost wreck it a number of times. At last conscience began to get in its work and a healthful shame was engendered; earnest prayer meetings were held. Those who had previously demanded heterodox speakers for the meetings and had so stubbornly insisted upon their demands as to block progress, now were humble, and willingly accepted for speakers, genuine men of God. In the sunrise prayer-

meetings, the confession was heard more than once, "O Lord, we Japanese are such *blunderers at working together*." And the united prayer meetings now, instead of a mere handfull, filled the largest church to the very front pews.

As the final days of preparation drew on and every moment was precious, men worked with a fine swing of energy, night and day, and—in spite of vexing details—with a brotherly harmony which was as beautiful as it was new. And when the captain of the announcement band called for a hundred volunteers for the lantern procession, men who had been stiff with starchy dignity, flocked to his call, and did valiantly as street preaches or singers. The poor treasurer, who from past experience and present war conditions, feared an empty exchequer, was able at the close, to report with shining face, that all bills were paid and a surplus remained! Never before has the spirit of unity, helpfulness and earnest prayer been so manifest in our Nagoya Christian Community. And as one result, since the meetings some Christians have volunteered to permanently do street preaching in announcement of the regular night services.

The campaign was formerly opened May 1st. Because of a lack of suitably large church halls, the union meetings of the first week were mostly held in assembly halls of the local government. These were granted to us with such hampering conditions that calls for a definite decision to follow Christ were almost forbidden. Still, crowds varying from 400 to perhaps 1,000 were gathered, and the gospel message was fairly well presented. The second week, we separated to the several churches, holding simultaneous meetings nightly; and here the gospel call was pressed home.

As a result from these meetings some 350 persons signed cards expressing a desire to study the Christian Way. Although this signing has not commit-

ted them fully to seek the Saviour, and although personal work at the moment was scarcely attempted, yet this experience doubtless means a great deal to those who signed. For in later meetings, most of these persons have been gathered in for cordial welcome and fellowship with the congregations, and they are responding with better attendance than previous experience gave ground to expect.

In the community at large, too, an evident impression was made. At the opening "banquet meeting," the governor was at the chief table, the Mayor made a most cordial address, and several of the leading doctors, educators and business men spoke briefly but in such terms of friendliness that we now feel free to bring the gospel to their consideration directly.

Another section of society which has undoubtedly received a shockingly new sensation, appears to be our Buddhist "friends, the enemy." For many years it has been their privilege and pastime, whenever they saw fit, to "raise a row" unrestrainedly in our large public meetings. This time a priest, famous as a leader of rowdies, brought his gang to our first theater meeting and began to disturb the meeting. Immediately each member of the gang was spotted and so frankly warned that they were overawed and relapsed into silence. The next night they followed different tactics; allowing the meeting to proceed undisturbed to the close, and then claiming the floor for a counter statement. Before our leaders could act, the large number of college boys present began to shout against such a thing, yelling "bansai" for "the Jesus Way," although not at all connected with our churches themselves; and when the Buddhist representative insisted on his right to be heard, these boys shoved him out bodily, and rushed him to the nearest police box and laid charges against him for disturbing a peaceful meeting! What a complete turning of tables!

In the meeting in Tokyo, Osako and Kyoto this spring, the success was far more marked than here, and the Buddhist seem thoroughly alarmed. Recently in Tokyo they scattered over the city a leaflet which is almost a panicky wail of the dire doom threatening the nation if Christianity captures it.

On our part, though knowing we are yet a long way off from victory, yet

the little taste of what the Lord's hosts can do when united under His leadership, has given such a joyful experience of blessing, and thrilling sense of mighty power in Christ Jesus that new strength and fresh courage are felt by all. May the joy of the Lord be our strength.

Nagoya, Japan.

CALL OF JAPAN'S UNEVANGELIZED MASSES.

THE striking need of Japan for Christian effort in the untouched interior forms one of the most significant elements in the religious situation in Japan. The rural population form 80 per cent. of the whole. Obviously the struggling native church in a country so poor as Japan cannot be saddled at once with this unfinished task of our missionary enterprise. Both men and money must be sent with a larger consecration than ever before. No country can be said to have been evangelized, or to have entered the new era religiously, in which the new enlightenment has been denied the masses. And no national religious situation can hope to advance greatly without the prophets and reformers, the native leaders, who have always been drawn from the country-bred, interior people, hitherto unsought by the Christian

forces in Japan. In 772 towns, with a population of over 5,000 each, there are foreign workers in about 100, and Japanese workers in about 100 more, while over 500 towns and thousands of surrounding villages are untouched.

As has been well said: "Japan is Christianity's 'Port Arthur' in the Far East. If it cannot win Japan, it cannot win and hold China. Shall Japan be an ally or an enemy in the conquest of the Orient? The call is for reinforcements of men and means from the Christians of North America, now, while it is day. The summons is to a crusade, not for the slaughter of the Saracens and the conquest of an empty tomb, but for the giving of life to a people of magnificent potentiality, and the enlistment of them with ourselves under the banner of the Prince of Peace.

The New Era in Asia.

THE OLD PHARISEE.

MRS. W. B. McILWAIN.

I CALLED him this because it fitted him so well and told him so, one day after we had read about the Pharisee and the Publican in the 18th chapter of Luke. He prided himself on being a Sarnurai, a polished gentleman, and he had no sin, he knew he was all clean inside, because his parents had never once reproved him in all his life. I asked him if he worked to support them? This was a hard question be-

cause it forced him to see that he was blaming his own son for a failure which was also his own. He said no, that he was not so poor in those days so there was no necessity. But have you set your children the right example, have you taught them to work? He replied "I am clean inside. My parents never had to reprove me." The Pharisee was once a wealthy man, he was unwilling to work and support his

large family. When the time came for a gentleman to cease working and look to his grown children to support him, according to Japanese custom he folded his hands and sat down; but his sons had not learned from their father to work or to care for the comfort of others, so they did not assume the family support. This was galling to the old gentleman, but it did not make him work. No! the poor wife and his young daughter and some nephews had to shoulder the burden. His sister and the kind nephews were Christians and he had Christian friends—had been under gospel influence for 20 years—but he *was self-righteous* and did not heed. His wife's sister was our cook and she asked us please to employ this brother-in-law to paper our doors when we moved to this house. She told us the circumstances, the extreme poverty, the false pride which kept him from doing ordinary day labor; but he was willing to work for us. It took him several weeks to finish his job; he joined in our family worship because he considered it a part of his job, but showed no special interest and accepted no invitation to attend church or prayer meeting, but we became friends i. e., he knew we would befriend him in trouble. Then God's chastening hand was laid upon him. He was stricken with typhoid fever. We prayed God to spare his life till he should believe. The doctor said his recovery was hopeless, but we continued to pray. He did not die, but lived a burden to his relatives and family; consumption developed. There was no strength to resist the disease; his one thought was his own physical comfort and recovery. Then God suddenly took his little seven-year-old child. He loved the child; he missed her; he began to think, but did not yet repent. He *rebelled* when his able-bodied son gave up his job and came home, *not* to help, but to be fed and clothed. He and the son quarrelled and then would not speak to each other.

He said he would never forgive the son. His wife worked by the day for us a few months. For her special benefit we studied the Gospel of Luke at morning worship. She became interested and would tell her husband when she went home at night. About the same time their little daughter in Miss Dowd's school was taken sick, so had to return home. She sang to her father and read the Bible to him. We visited him too, and taught him. He was told very plainly what his duty was to God and man. I knew he understood and saw that unless he forgave his son, he could not expect or hope for God's forgiveness. One day I told him this, and as I said good-bye, told him it was useless for me to come again to teach him, he understood, but until he forgave his son, threw away his idols and ancestral worship, and believed in Christ he could not be saved and I would not visit him again. Mr. McIlwaine went to see him sometimes, however, and we kept in touch with him. His wife told me she thought there was a great change in him. He would ask them to sing "Wash me and I shall be whiter than snow," and liked to hear the Bible read. But it was only a few days before he died that he had grace and strength to make a complete surrender to Christ. His idols and ancestral tablets were thrown into the river; he asked his son to forgive him: he prayed for pardon, found peace and joy in trusting all to his Saviour, and when at his request, I went back to see him baptized, the Proud Pharisee had disappeared and in his place was the humble Publican who saw *only his own uncleanness*. He was completely changed; he ceased to think of himself and was concerned for the salvation of his family. There was no fear nor dread of death. His family marvelled at the change, and said we too will worship the true God, but so far only the little girl who was in Miss Dowd's school, has been baptized. The wife attends church and shows that she has some

faith, but she has not yet given up *all* for Christ. The youngest son has been apprenticed to a Christian, so he is

being trained in the faith. We give thanks for this.

Kochi, Japan.

AN ENCOURAGEMENT TO CHRISTIAN PARENTS.

MRS. W. B. MCILWAINE.

ABOUT two years ago, a young student was introduced to me at church by one of the Christians. He had been invited by his neighbor, the Christian, to a prayer-meeting in his house and had been persuaded to attend divine service on the Sabbath. The student asked permission to attend Mr. McIlwaine's English Bible class, which of course was granted. From this time he was never absent from the Sabbath service or the Bible class. When Mr. McIlwaine was absent I taught the Bible Class. This young man came in one afternoon. It was not the day for the class so I asked if he had any questions? (the students often came with their difficulties in English), I was rather surprised when he took out his Bible and asked what "Blessed are the poor in spirit" meant. It was explained to him and other passages bearing on the humble childlike heart necessary in order to be saved. I had noticed his bearing in prayer at church and asked him if he prayed. He replied no, he only bowed because he saw others do so, but he would like to learn to pray. On his further expressing a desire to have his sins forgiven, I told him it was necessary that he utter the prayer for himself. I could word a prayer for him, but he must ask God

himself if he wished to be saved; so together we knelt and he repeated the simple prayer after me. From this time his spiritual growth was evident; in a few weeks he did not hesitate openly to declare himself a Christian and several times offered prayer in the Bible class. He showed much zeal in trying to lead fellow students, even before his baptism and when he went to his country home he spoke to his aunt about the sin of idolatry and also tried to teach the children of his village. He is an earnest member of Kochi church now. We were surprised at his Christian development till one day he told us that his mother, who had died when he was about 4 years old, was a Christian, a member of Kochi church. We had known her well as a pupil in Miss Stirling's school and his grandfather, Mr. Tsuda, was one of the most earnest Christians we ever knew. We had always regretted that the school girl had been married to a heathen school teacher, and had heard of her death but had lost sight of the child. He believes his father had been led by his mother also, though he died without having been baptized. He says his father always carried his Bible with him and read it every day.

Kochi, Japan.

MISSIONARY INVESTMENTS IN JAPAN.

1. In the Nakatsu valley, in the Southeastern part of Gifu Ken, there is a population of about 250,000, with no missionary. This population is singularly open to the gospel, in that Buddhism was driven out of that section a great while ago by the ruling

Daimyo. The Christians at Nakatsu are insistently calling for a missionary family. What better opportunity could present itself to a young man who wants to preach the gospel in an unoccupied field?

2. In the southern part of Kochi

Ken, in the two counties of Takaoka and Hata, there is a population of over 280,000 scattered in over 450 mountain villages and hamlets. The people of this province are perhaps more open to the gospel than anywhere else in Japan. After an absence of 4 years, Mr. and Mrs. J. W. Moore have again been located in Susaki for the purpose of reaching this population. They are alone in this station and are deservedly asking for reinforcements. Here is a clear-cut call to help evangelize a section of Japan entirely set apart for our church.

3. There are twelve other centers in our field, with populations ranging all the way from 100,000 to 300,000 people, which are still unoccupied, and waiting for the coming of the gospel messenger. Are they to wait in vain?

4. The island of Shikoku with a population of four million does not

have a single Christian Boys' School, whereas we ought to have one in each of the three provinces where we are at work. For example, Tokushima Province, with a population of 740,000, does not have a single Christian institution. In this province alone, over one thousand boys are refused admission to the Government Middle Schools every year, owing to the lack of accommodation. Is not this a splendid opportunity for investment in Christian education in Japan? It will cost about \$40,000 to establish an adequate Middle School, on a par with those of the Government.

5. Our mission wants to establish 10 Christian schools in our field. The call is insistent, the need is great, the opportunity is present. Will you not give of your means to further this enterprise?—*From Far Japan.*

MIKI SAN.

(Pronounced Meekee)
MRS. J. W. HASSELL.

THIS is one of our Takamatsu Christians. The old man was once a Shinto priest. He is one of the pillars in our church here now. When I first attended services here I noticed this white haired, long white bearded old man who was always in his place no matter what the services were, and no matter how the weather was. He takes an active interest in everyone who comes, and misses those who are kept away for any cause, and doesn't forget to inquire about them. He never hesitates to lead any meeting or to lead in prayer whenever called upon. By the way, one thing that impresses us here is the way in which the Christians, though very poor, weak ones sometimes, are willing to pray in public. The women in our women's meetings never wait to be asked, but when voluntary prayers are asked for, often every woman in the room who is a Christian prays before the time is closed.



Mika San, an Elder in Takamatsu Church.

But I started to tell you about Miki San. One of the great weaknesses about the Japanese Christians, I'm sorry to say, is that they are not very strict about the observance of Sunday. When we think of the years and years of generations back who knew nothing but heathenism, and remember that these Christians were brought up in heathen homes, with heathen training, we can see that it is not so easy to break away from their early training "in a day." This thought helps us to sympathize with them in their struggles when we are inclined to be harsh with them. On the last day of the year Miki San came to see us. He wanted to say that on the first day of that year he had promised God that, with His help, he would observe strictly the Sabbaths of the year. As he had been helped to do this, now on the last day he came, so full of joy, to tell us of his promise and how he had been helped to keep it, and also to engage with us in returning

thanks to God. There were several prayers offered.

So often we come down to breakfast and find a lovely bunch of flowers fresh with dew on the breakfast table, and we know that none but Miki San's hands have trained and watched these grow, and that he himself has brought them to us to show his love and thoughtfulness for us. We all love Miki San, and now he is getting so old! He has three older sons by a first wife, and two younger children by a second wife. The older sons are giving him so much trouble. They are not Christians and are worthless fellows, spending all of the old father's money and doing no work. The old man sometimes unburdens his heart by telling us about these troubles and asks for our prayers for him and for them. But in spite of this heavy cross which he has to bear he is always smiling and apparently happy.

Takamatsu, Japan.

THE AMERICAN PRESBYTERIAN CHURCH, SOUTH.

REV. W. H. HUDSON.

THE Southern Presbyterian Mission has operated in Chekiang and Kiangsu Provinces since 1867. From Hangchow, Stations and Out-stations extend along or near the Grand Canal to Hsueh-fu close to Shantung. In 1900, the work south of the Yang-tse, became the Mid-China Mission, now composed of the following stations: Hangchow, Tunghiang-hsien, Kashing-fu, Shanghai, Soochow, Kiangyin-hsien. Changchow-fu and Nanking. North of that river including Chinkiang are, Taichow, Yencheng, Haichow, Hwai-an-fu, Tsingkiang-pu, Suchien and Hsueh-fu, known as the North-Kiangsu Mission.

The consistent history of this mission has been "Conservative in Principles, Progressive in methods." Its authority is executive in the interests of the work, its advice is mandatory to its

members with privilege of appeal, its policy indicated by precedent, practice and the majority vote on current questions:



Evangelistic Staff, Kashing, China.

Comparative Summary	1912	1913	1914
Foreign Missionaries	129	125	129
Chinese Workers, (Evang., Educ., Med., etc.)	259	260	282
Communicants	2,623	2,964	3,027
Adherants (ratio about 3 to 1)	8,558	9,808	10,016
Baptisms	238	338	366
Organized Churches	27	28	29
Out-Station Chapels	97	114	117
Boarding Schools	13	16	17
Boarding Pupils	659	763	863
Day Schools	43	51	52
Day Pupils	1,181	1,574	2,091
Hospitals	7	7	7
In-patients	3,008	3,489	3,849
Out-patients	78,031	104,036	114,452

2. Area and Population: About one-fifth of Chekiang and one-half of Kiangsu is shared with other missions. Since 1900, all new work has aimed to occupy places not reached by any other workers. As an estimate only, 15,000 square miles with 10,000,000 inhabitants may be considered a measure of the responsibility and sphere of effort.

3. A recent consideration of mission policy has been made to secure efficiency, avoid waste and promote co-operation. Consolidation in the older centers and a definite program for expansion in new fields is agreed on.

4. Progress in adjusting the foreign staff with a slight increase in the Chinese force is manifest. Perceptible results are increasing from evangelistic campaigns, improved day-schools and women's work.

5. No new stations have been opened since 1911, but out-stations are growing

in strength and numbers.

6. Evangelistic campaigns are fruitful when followed up by personal work.

7. More emphasis than ever is made for efficiency, economy and self-support.

8. A decided advance in utilizing the Chinese staff is apparent in all departments. More caution also in union movements. Less haphazard activity.

9. Inadequate equipment for hospitals and schools is seriously felt.

10. There is proportionate expense and management of the following Union Institutions: Theological Seminary and Medical College, Nanking; Hangchow Christian College (boys), Hangchow High School (girls), the Christian Intelligencer (newspaper) Shanghai and American School.

11. The home authorities are sympathetic and responsive as far as funds permit, interest more intelligent, administration more cautious.

WORK AT THE ELIZABETH BLAKE HOSPITAL.

REV. JOHN W. DAVIS, D. D.

THE church at the Elizabeth Blake Hospital grows steadily. There are more than a hundred communicants. The Sunday school under the care of Dr. Wilkinson, has an attendance of a hundred and twenty. Another Sunday school at the street chapel about half a mile from the hos-

pital under the care of Dr. Davis and Miss Sloane has an attendance of fifty; and a third school under the care of Mr. Zin has an attendance of twenty. In connection with the church at Blake Hospital there are two Christian Endeavor Societies, one for men and boys, and one for women and girls. I send a



Christian Endeavor Society, Blake Hospital, Soochow, 1915.

photograph of the Men's C. E. Society, which has an enrollment of twenty, but it is hard to get them all together. Since January 1, 1915, there have been

twenty additions to the church at the hospital and others expect to enter before the end of the year.

Soochow.

WORK AT THE TSING KIANG PU HOSPITAL.

MRS. JAMES B. WOODS.

I WONDER if some of the readers of the MISSIONARY SURVEY would be interested in hearing of some of the women and children we have been having lately at our hospital in Tsing Kiang pu? About two weeks ago a two-months old baby was brought to the dispensary for treatment. It was all but dead from slow starvation; such a little pathetic bundle of skin and bones I have rarely seen and I know what babies in a famine-stricken country look like. From the story the mother told it seems when the baby was born it did not breathe well, and the old woman nurse *smoked* it to cause it to breathe deeply. The result was the poor little thing's face, especially about the mouth, was badly burned, then the burns healing and the scars contracting, the mouth was almost entirely closed. I could hardly get the end of my little finger in the tiny slit.

Of course it had not been able to eat and had been fed by a drop at a time of water sweetened and thickened with bread crumbs. Now it was so nearly dead it was too weak to open its eyes or make more than the feeblest moans. Dr. Woods examined it and said the mouth could be enlarged by cutting the scars on each side, but the baby was too weak to stand the operation. We agreed to take the baby into the hospital for ten days and see if we could feed it up and strengthen it enough for the operation. I began at once regular feeding on carefully diluted condensed milk. At first we had to feed it with a medicine dropper but in a few days it was strong enough to suck a tiny nipple. At the end of the ten days you would not have known it for the same baby, it had improved so much. The doctor operated on its mouth and it has continued to do finely and in a few days it



Sawing timber for Doctor's Residence and Hospital, at Tsing-kiang-pu.

will be able to go home with a mouth big enough to swallow anything. The mother tells everybody she sees that when she brought her baby to us it could not open its mouth wide enough to cry and now you can hear it all over the hospital.

Another case is a woman who came to the dispensary with what looked like the most peculiar skin disease. Her face, neck, arms and hands were covered with tiny black spots, hundreds of them. But we found she was in the early numb stages of leprosy and had gone to a witch doctor for treatment and the tiny black spots were where the witch doctor had stuck her with red-hot needles. Now she not only has the beginning of leprosy, but the terrible infection and inflammation set up by this "needling."

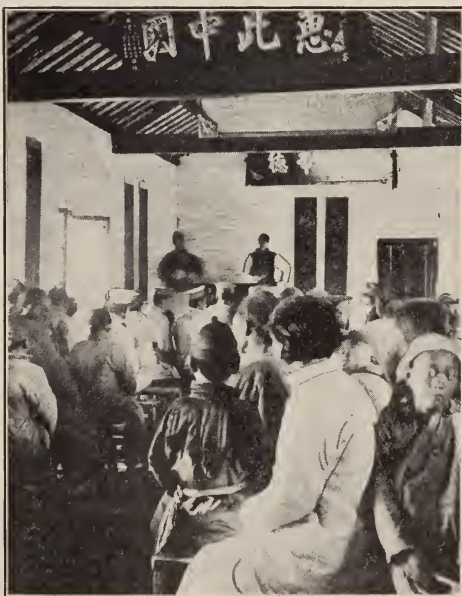
Don't you think these poor people need civilized doctors and nurses to care for them?

We were much touched by the devotion shown by two sons to their old mother recently. The old lady came into the hospital for a very serious operation and the doctor told her a large skin graft would probably have to be taken to cover the place where the tumor was removed. Her two sons at

once came and insisted that the necessary skin graft should be taken from one or both of them and so save their mother the extra suffering.

All of us are well at Tsing Kiang Pu and rejoicing with the Chinese in their fine harvest they are just getting in.

Tsing Kiang Pu, China.



Chinese Evangelists, preaching to patients in Tsing-kiang-pu Hospital.

MEDICAL EDUCATION FOR CHINA.

(Contributed.)

THE Rockefeller Foundation has decided to undertake a comprehensive plan for the improvement of medical and hospital conditions in China.

This action is based upon an exhaustive report by special commission which made last year a careful first-hand study of the public health and of medical practice in China, and reported that the need of medical relief in China was very great. Not only have many preventable and easily curable diseases prevailed there almost unchecked, from the earliest days down to the present times, but intercourse with foreign countries, and modern methods of communication have introduced into regions previously unaffected, such terrible scourges as the bubonic plague and contributed largely to the spread of other dangerous infections.

So also have modern systems of transportation and of industry brought in an entirely new series of accidents and occupational diseases with which Chinese civilization is not yet prepared to cope. A special obligation therefore rests upon Western civilization to mitigate this suffering, for part of which it may be held directly responsible.

The China Medical Commission made numerous recommendations designed to meet the situation systematically, one of the primary ideas underlying the whole plan being to enlist the actual co-operation of both the missionary agencies and the Chinese people.

The report of the Commission has in its general outlines been adopted by the Foundation as a basis for its work in China. Details, however, will be studied separately and each project will be taken up for definite decision.

The plan outlined by the Commission looks forward to the development of medical education in China as the first step toward effective work. Before hospitals can be established in larger

numbers and before extensive work in public health and preventive medicine can be done, a large body of well trained doctors qualified to man hospitals and to administer public health measures, must be secured.

"It is evident," the Commission reported, "that there is no medical school now in China which is adequately equipped and no school which is adequately manned." It is probable therefore, that two or more medical schools already existing in China will be aided by the Foundation to put themselves on a satisfactory basis so that they can train graduates equal to those of institutions in Western countries.

With a view to giving Chinese graduates in medicine opportunity to obtain their hospital training under proper supervision and to practice under favorable conditions, the Foundation intends to strengthen the staffs of the Mission hospitals and other hospitals already existing in the vicinity of the medical schools aided.

In hospitals thus more fully manned, young Chinese doctors will be employed as house officers or as visiting physicians, their compensation, when judged necessary, being paid by the Foundation. It is hoped that an intimate relation may be established between these hospitals and the medical schools near which they are located.

The Commission reported that it was greatly impressed by the work which has already been done by missionary societies in hospitals and medical schools. "The standard among the medical missionaries in China, both of medical and of general efficiency is high," according to the Commission, "and not a few would have made their mark professionally anywhere in the world." At the same time the teaching and practice of scientific medicine requires such costly equipment that the missionary societies find difficulty in meeting the

demands of the medical work which is, after all, but one branch of their activities.

With a view to building up a body of Chinese medical men who will in time be able to take the lead in teaching the medical sciences in their own country, the Foundation has decided to establish six fellowships, each of \$1,000 gold a year, with allowances for necessary traveling expenses to enable Chinese graduates in medicine to prosecute further studies abroad. Six fellows have been appointed, one of whom has already arrived in this country.

"No one can visit hospitals in China," the Commission reported, "without coming away profoundly impressed with the need for more foreign nurses. At present there are some 140 foreign nurses in the country and these are distributed in about 100 hospitals. Thus less than *one hospital in two* has a graduate nurse at all and few have more than one."

It is therefore proposed to enable the missionary societies to send out a larger number of well-trained nurses.

An appropriation has also been made for five nursing scholarships to enable Chinese nurses to come to the United States and secure a first-class training at some of the leading schools in this country.

A small appropriation has been made for the translation of nursing textbooks and aid may be given to some nurses' training schools.

China suffers very greatly from tuberculosis and has at present no institution specially equipped for the treatment of this disease. The Commission therefore recommended that the Foundation assist in the establishment of two model tuberculosis hospitals built and equipped according to the best modern practice.

Besides the work of the medical missionaries, much has been done for the development of Western medicine by the Chinese Government and other agencies, but the country is so vast, and the resources available for dealing with the problem are so limited as yet, that the need of outside assistance is still very great.—*The Christian Missionary*.

NOTES FROM TSING-KIANG-PU.

MRS. A. A. TALBOT.

MR. MOFFETT has been out in the country field for a month or more. With Dr. Graham at home and Mr. Talbot busy with the boys' school orphanage and city church, Mr. Moffett has this great big field on his hands. Think of how many ministers and Christian workers in one city at home! and then of these 5,000 square miles with 1,500,000 people that are

looking to the little handful at Tsing Kiang Pu for light.

Agnes Woods stood her first year's examination week before last, and very creditably too, after about two months' study. It pays to be born in China if one's work is to be here. She is already making herself useful in the work in addition to studying.



Boys' school and hospital, at Tsing-kiang-pu.



Group of Tsing-kiang-pu School Girls.

On the 27th of this month the yearly study class for Christian helpers of this section began in our city and will continue for a month. Dr. Henry Woods, Dr. Patterson and Mr. White will each give courses and some of the native brothers will also do some of the teaching.

The other day a poor young man from the country presented himself to Mr. Talbot with a Shorter Catechism which he wanted to recite. Mr. Talbot took the book and the boy began at Man's chief end, first asking the question and then answering it, and did not stop till he had asked and answered every question in the book, and did not have to be prompted on a single character. He had heard the gospel somewhere and gotten hold of a catechism and so eager was he to learn that he got up an hour before he had to go to the field every morning (has to work from about 6 A. M. till 7 P. M. every day and Sunday too) and sat up after a hard day's work to study at night. Not knowing a character himself he had to go to a neighbor's to get him to read it to him to memorize. It took him about ten days of this early rising and burning the mid-night oil to memorize

the catechism perfectly. This does pretty well for a perfectly uneducated man, does it not? We have had several similar cases of eagerness to learn the gospel lately and they are very encouraging.

The harvest is beginning now and we feel very much like we were living in Bible times. There are the paths through the wheat, the sickles, the gleaners, the threshing floor, winnowing of the grain and the two women grinding at the mill just as it was in Ruth's day I suppose.



Teachers in Tsing-kiang-pu Boys School.

"I look forward each month," writes Miss A. B. McLaughlin, of Little Rock, Ark., "to the coming of your splendid magazine, and am interested in seeing you reach the goal."

A BANKING SUGGESTION.

GOD'S money methods are the exact opposite of man's. Man's plan is to invest money so that it will bring tangible returns—profits that can be counted, entered in the books and appear on the financial statement. Men often try to make even their investments for the Kingdom by the same plan. A secretary of a Foreign Mission Board spoke of the requests that came from donors that their gifts should be put into buildings and "permanent equipment" — something that they could see when they visited the mission field. Then the secretary said earnestly: "I never want a penny of my money to be put into anything

that can be seen." He had caught God's conception of money, and of life: "The things which are seen are temporal; but the things which are not seen are eternal." The buildings and equipment of course are essential to getting the unseen missionary results, but they are important only in the relation to those invisible Kingdom results. Is the bulk of our money going into the things that have a market value in this life, or into the things that cannot be shaken? God's stewards are wise, not when they follow the wisdom of the world, but when they follow God's money methods and bank their investments in the unseen world.—*Exchange*.

DAVID LIVINGSTONE ON SELF-SACRIFICE.

CAN that be called sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blessed reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious hereafter? Away with such a thought! Anxiety, sickness, suffering, danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and the soul to sink, but let this be only for a mo-

ment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made Who left His Father's throne on high to give Himself for us; who, being the brightness of that Father's glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.

STRENUOUS TIMES AT THE KASHING HOSPITAL.

DR. W. H. VENABLE.

IT IS now about 8 P. M. I should have gotten to work on this letter an hour earlier, but as soon as I got through supper, I had to go out and operate on a young woman of a prominent family, who had been brought from a place 20 miles away on a boat. This afternoon I spent a big slice of time working over three patients sent here from the jail. Their ragged, vermin-infested clothes had to be removed *in toto*, their heads shaved

and mopped with kerosene and their scaly skins scrubbed with soap and water in the bath tub.

Then I had the blood of each patient examined and found that one of them had famine fever.

We have four patients here who have been operated on recently for appendicitis, one a member of our Mission and the other three, Chinese. I have operated on four missionaries for appendici-

tis this year and on another one for hernia.

Last Saturday, just before we began operating, I got a telegram from a young Chinese lady who lives about twenty miles from here, and who had previously been a patient in the hospital, saying she was critically ill and begging me to come to see her. We had nine operations to do that morning, but we began as promptly as possible and worked rapidly and were ready to start about 1 P. M.

Mrs. Venable and I both went. We borrowed the motorboat (the one that was given to Mr. Davis) and were able to make the trip in about three hours. We were too tired to eat any dinner

when we first got on the boat, so we rested a while and about 2:30 ate a light lunch. We got to the place about 4 and found the young lady suffering a great deal, but not dangerously ill. We were able to give her relief, and she was extremely grateful. When we left, she handed us forty dollars. Her father is an official in Peking.

Mrs. Venable and I are planning to spend the month of June in Shanghai in order to brace ourselves for the July and August stretch of work. While we are away, Miss Corriher and our two Nanking graduates will look after the work.

Kashing.

NATIONAL MISSIONARY CAMPAIGN—LAYMEN'S MISSIONARY MOVEMENT, 1915-1916.

CONVENTION SCHEDULE.

The dates starred (*) are Sundays.

Chicago, Ill., October 14-17*
 Buffalo, N. Y., October *17-20
 Detroit, Mich., October 20-22, 24*
 Pueblo, Colo., October *24-27
 Pittsburgh, Pa., October *24-27
 Denver, Colo., October 27-29, 31*
 Topeka, Kansas, October *31-November 3
 Wichita, Kans., November 3-5-7*
 Baltimore, Md., Nov. 3-5, 7*
 Philadelphia, Pa., Nov. *7-10
 Mitchell, S. Dak., Nov. *7-10
 Milwaukee, Wis., Nov. 10-12, 14*
 Portland, Me., Nov. 10-12, 14*
 Boston, Mass., Nov. *14-17
 Cincinnati, Ohio, Nov. *14-17
 Wheeling, W. Va., Nov. *28-Dec. 1
 Waterbury, Conn., Nov. *28-Dec. 1
 Manchester, N. H., Dec. 1-3, 5*
 St. Louis, Mo., Dec. 1-3, 5*
 Cleveland, Ohio, Dec. *5-8
 Albany, N. Y., Dec. *5-8
 Toledo, Ohio, Dec. 8-10, 12*
 Houston, Texas, Jan. 19-21, 23*
 Duluth, Minn., Jan. 19-21, 23*
 New Orleans, La., Jan. *23-26
 Minneapolis, Minn., Jan. *23-26
 St. Paul, Minn., Jan. *23-26
 Rochester, N. Y., Jan. *23-26
 Jackson, Miss., Jan. 26-28, 30*
 Fargo, N. Dak., Jan. 26-28, 30*
 Reading, Pa., Jan. 26-28, 30*
 Wilmington, Del., Dec. *30-Feb. 2
 Billings, Mont., Jan. *30-Feb. 2
 Birmingham, Ala., Jan. 31-Feb. 2
 Atlanta, Ga., Feb. 2-4, 6*
 Butte, Mont., Feb. 2-4, 6*
 Newark, N. J., Feb. 2-4, 6*
 Spokane, Wash., Feb. *6-9

Columbia, S. C., Feb. *6-9
 Seattle, Wash., Feb. 9-11, 13*
 Dayton, Ohio, Feb. 9-11, 13*
 Tacoma, Wash., Feb. 9-11, 13*
 Greensboro, N. C., Feb. 9-11, 13*
 Portland, Ore., Feb. *13-16
 Davenport, Iowa, Feb. *13-16
 Richmond, Va., Feb. 15-17
 Sacramento, Cal., Feb. 16-18, 20*
 Kansas City, Mo., Feb. 16-18, 20*
 Lexington, Ky., Feb. *20-23
 San Francisco, Cal., Feb. *20-23
 Des Moines, Iowa, Feb. *20-23
 Nashville, Tenn., 23-25, 27*
 Fresno, Cal., Feb. 23-25, 27*
 Decatur, Ill., Feb. 23-25, 27*
 Los Angeles, Cal., Feb. *27-Mar. 1
 Indianapolis, Ind., Feb. *27-Mar. 1
 Memphis, Tenn., Feb. *27-Mar. 1
 Little Rock, Ark., Mar. 1-3, 5*
 San Diego, Cal., Mar. 1-3, 5*
 Columbus, Ohio, Mar. 1-3, 5*
 El Paso, Texas, Mar. *5-8
 Oklahoma, Okla., Mar. *5-8
 Ft. Worth, Texas, Mar. 8-10, 12*
 Pittsfield, Mass., Mar. *12-15
 Worcester, Mass., Mar. 15-17, 19*
 Harrisburg, Pa., Mar. *19-22
 Scranton, Pa., Mar. 22-24, 26*
 Binghamton, N. Y., Mar. *26-29
 Syracuse, N. Y., Mar. 29-31, Apr. 2*
 New York, N. Y., Apr. *9-12
 Brooklyn, N. Y., Apr. 12-14, 16*
 National Missionary Congress, Washington, D. C., April 26-30, *1916.

Negotiations are under way for conventions in several additional cities.

June 25, 1915.

NOTES FROM SOONCHUN.

REV. CHARLES H. PRATT.

ON A recent trip to the country I went into territory that I have never been in before, and while there may have been others there before, passing through preaching, they have been very few. For among those that came out to the service there was none that had any knowledge of ever having seen a white man. The curious things they saw in the clothes and food and customs of one unlike them themselves was a fine way to "see ourselves as others see us."

The Oriental holds as a sacred thing never to reveal his feelings if possible and more especially if they be on some such subject as religion or death. So that what was done here in this out-of-the-way town seems something of more than ordinary interest and in the hope that it may make someone a little more in love with Him who is the whole of Missions, I tell it. There were four of us in the place who were Christians. Three Koreans and I. We began by telling them the things that Jesus had done for us and it was really a wonderful thing to hear those Koreans tell what the Lord Jesus really meant to them. One man told how he had loved the drink of the Koreans and had followed it almost to his grave, when he heard of Him Who was able to deliver from it, and found Him: and now some years had gone and He was still as able as when he first knew Him. Another told of how he began hearing the word on the street and turned from it. Then again he heard it and decided he would believe and make something

out of it. Then for a while he preached and at the same time drank and led a life of sin. Then he confesses how God had at last really come to him and made him a new man and how through the years he had found Him worth life itself.

At last when we were through I said: "now what are the difficulties in the way of some of you accepting this Jesus that we have been telling you about?" Then they told the difficulties, the principal one being that they could not continue to worship their ancestors and that they felt it hard to surrender. But one after another we gave the reasons why we honor our parents but do not worship them when God calls them away and how it is not needed when they are happy in the presence of God. That He says no other spirit before Me shall ye worship. (That translation in Korean is singularly fitted to their temptations.)

Then I said, "Now, do any of you want to take this Saviour as your Saviour?" And one after another they said that they did, until every one of the twelve there present had accepted Him. They had been hearing for some months from some laymen who had been walking many miles there to tell them. But I said, "Suppose that persecution comes; and it will likely come, for it has in the past; How then?" "Will you still love Him?" They said: "We expect to suffer." "Can we not do that much for Him?" "May we not give Him the very best we have?"

THE CHINESE IN KOREA.

M. L. SWINEHART.

THE news flashed through the port of Mokpo yesterday that Japan had declared war upon China, because of the refusal to accede to the terms in a treaty which had been submitted several weeks previous.

Since such an action would mean the immediate departure from Korea (which belongs to Japan) of any Chinese citizens within her borders, and since only Chinese are employed in the construction of the Mokpo Hospital,

which I am superintending, the rumor was of intense personal interest to me.

Accordingly, I went down to the main Chinese store to find everything in confusion; boxes were everywhere in evidence, some already filled and marked for shipment, and more being packed.

The same chaotic condition existed at each of the twenty or more stores conducted by Chinese in the port.

Approaching one of the leading Chinese merchants who speaks some English, I asked him why he was packing his goods.

"China-Japan, fight," came the laconic reply.

"Must all Chinese leave Korea?" I inquired.

"Yes, all-very quick," came the answer as he placed several small boxes of Ivory Soap in the bottom of the big box he was filling, with no more outward show of feeling, than if he were selling a can of French butter to a foreigner, though it meant financial ruin to leave.

He further explained that a telegram had come from the Chinese Consul, ordering all Celestials to be ready to leave for Chemulpo on a moment's notice, where a large Chinese boat was waiting to carry both passengers and their belongings across the Yellow Sea.

Very early the following morning, I went to the hospital site to find the 12 Chinese masons and 8 carpenters earnestly conversing in subdued tones. Finally the messenger whom they had sent, returned and at once tools were gathered and put into boxes, hardly stopping to explain to me that the order had come for them to come and they must go—go to return, perhaps in a month, or six months, or a year, or five years, perhaps never.

Later the entire 20 came to my study to consult with me, and several broke down and sobbed like children, for to leave now meant great loss to them—

if it can be termed "great loss" to leave a good job.

They have since been huddling in groups, none daring to venture on the streets alone, for a declaration of war in the Orient changes sentiment in a twinkling—duty and loyalty to Government taking precedence over all else—and they feared meeting over-patriotic Japanese while the situation remained in its present tense state.

The long blue garments which have long stood as a symbol of independence and patience, in a few hours became the badge of hunted, shrinking men—yet men with the same resolute and determined faces, causing one to wonder what it all meant, and was it worth the threatened price?

Most of them have little money, not sufficient to pay expenses to Chemulpo and their relief may be imagined when I offered to provide transportation to that port, personally. These men have been in our employ for nearly four years, and have proven themselves trustworthy, never having failed in any particular, and it seemed to me little enough to help them a trifle at this time when prompt assistance meant much to them.

The 48 hours allowed by the Japanese Government in the ultimatum of yesterday, expires tomorrow afternoon, when we will know the verdict, unless another extension is granted.

I am comforting these men and myself, in the thought and hope that each side will yield a part of the differences between them, thus preventing the war which would mean an immense economic loss at a time when it can be illy met by the nations involved, in addition to the sacrifice of life, and injury, temporary at least to the Mission work in the Orient, which is our main and first concern.

How impatiently we await tomorrow's coming—do we know what we are impatiently waiting for?

Mokpo.

LETTER FROM REV. H. D. McCALLIE.

I GOT back here May 8th, just a month to the day from the time I left my home in Tennessee. I had a very pleasant trip across the continent, via. Chicago, Denver and Salt Lake City to San Francisco.

I boarded the fine Pacific Mail and came to Korea and a very pleasant, delightful three-weeks' cruise was enjoyed to Kobe, Japan.

At Kobe I took train and in less than forty-eight hours was receiving a most warm and hearty welcome from my fellow missionaries and my Korean brethren at Mokpo.

My! how good it does feel to get back home once more after wandering in a foreign land? I love these people and am never so happy as when at work with and for them.

Of course they have their faults, but I think their good qualities far outweigh their faults.

I have visited all my churches holding examinations for admission into the church, administering the sacrament and in a few cases exercising discipline.

Since last July new groups have started on two islands and are doing well.

The church on the large island of Pegeum, while small, is yet growing steadily and has the unusual record of there never having been a single case of discipline in its seven years' history.

Every baptized member continues to stand faithful and true without an exception.

The Christians there are so thoroughly converted and so full of love and good works that a visit to them is always very refreshing.

It is only forty miles from Mokpo, but on our return we had quite a time.

We started in an open Japanese sail boat and made good progress for the first half of the journey; then a strong head wind compelled us to tie

up for twenty hours, during which time we had a pleasant visit to a new group. Starting again, we had not gone very far before it commenced to rain and blow directly in our faces.

The boatmen wished to return, but I made them struggle on, but it was useless and finally we had to tie up fifteen miles north of Mokpo, but at an island connected by ferry with the mainland.

Just at dusk we landed in a pouring rain and without supper we started off through the night slipping and sliding every few steps in the mud and water.

At last, about 10:30, tired, wet and hungry we came to the inn at the ferry only to find all asleep and the boat high up on the mud bank.

We had no bedding nor change of clothes and as we stood muddy and bedraggled out in the rain we certainly were forlorn looking objects.

Our chance of getting across looked hopeless but the innkeeper was a friend in need and in deed for he roused up five of the sleeping men and by dint of much urging and coaxing they finally agreed to take us across. My, but I felt sorry for the poor fellows, for with nothing to protect them they came out into the cold rain and wind, rolled up their trousers above their knees, waded into the mud and only after a hard tussle they slid the boat down into the water and with the high wind blowing the rain right into their faces, they rowed us across without a word of complaint or grumbling.

Such are missionary hardships, but praise the Lord for them also, for they only add zest and excitement to what might otherwise be dull and monotonous. Our real hardships are when we have to see great opportunities neglected for lack of proper support from home.

My colporteurs have done good service in my absence and have sold many

thousands of volumes of Gospels.

One man alone in three months sold twenty-five hundred volumes. I believe Voltaire said the Bible would be an unknown book within fifty years.

I now have four men going from island to island preaching and selling Gospels, and soon will increase the number to six during the summer.

I have rented a very large sail boat with two boatmen and a boy for fifty cents (1 yen) a day, which is the cheapest rate I have ever secured.

My greatest difficulty now is in following up the work of the colporteurs.

Quite a number of islands are asking for Christian teachers.

Four or five new groups could be started this fall if I could place in each a strong Christian leader; but to

put such men on Mission pay is against our present policy.

I am thinking of getting Christian families to pull up root and branch and move to such places; which would be much better than having men on pay.

We greatly rejoice at the prospect of reinforcements for the opportunities were never greater.

The Japanese are much more liberal and friendly in their attitude than ever before.

I am trying to reach all the islands this summer with the gospel message and am glad to report some of my workers give their services free, receiving only their board.

Mokpo.

QUARTERLY REPORT OF KWANGJU STATION.

REV. S. K. DODSON.

IF YOU could experience the severity of some of our wintry, blustery days, and could take a peep into some of our stoveless places of worship out in the country, you might conclude that we put the churches in cold storage for the winter, and take them out to sun again in the spring; but such is not the case. For in the first place the winter usually lasts until about the first of April, and it has not proven the exception this year, for it has been an unusually windy, raw March until today (the 30th) there has not been a single day that has not been cold and blowy, and even now though "there's sunshine in the valleys, there's snow upon the hills." So we could not afford to sit down and fold our hands for three months while the work suffered for want of oversight. In the second place the Koreans are less busy during these three months than any other time during the year, so it is possible to get more of them together for Bible classes. Because this is so, the evangelists of our station have been very

busy during this winter quarter.

So in the different fields of our station there has been about fifteen country classes held in addition to the large Men's Class held in the Station from February 16th to 26th. This was the most satisfactory class ever held here and the first in the new Owen Memorial Hall just completed for that purpose. The enrollment was 303 and the men studied well. We were most fortunate in having the assistance of Dr. Moffett of Peng Yang to help in this class. He was both valuable as a teacher in delivering inspiring public lectures and in helping to solve some knotty problems in the local church. Because the progress of the country churches is gauged by the success or failure of this central class, we try to make a special effort to make it all that it should be.

Some of the fields report further progress in self-support. One of the evangelists speaking of his own field says, "Of the four helpers to be employed for the coming year, two are to be paid entirely by the Korean

Christians, the third has been promised one-half, and the third one-third of his support by the native church." Another says, "it was decided that from July 1st one of the three helpers circuits would assume entire support of the helpers on the following basis: one church is to have their own helper, two other churches combined will have their helper, and still two others combined will have their helper. If this plan goes through I will have six helpers, four of whom will be supported entirely by the native church, and two partly by the native church and partly by the Mission."

The colporteurs of our Kwangju fields have been unusually diligent during this quarter and have sold thousands of Gospels. We hope that this will be a means of bringing many who sit in darkness to a knowledge of the light of the Truth. We note also that great progress is being made over last year in the study of the Sunday school lessons prepared by our Korean Executive Committee of Sunday Schools.

A special campaign on evangelism has been inaugurated in some of the fields. The following quotation describes the plan of one of the evangelists: "Every church in my field has made a large map of the church's territory and posted it up in front of the church where all can see it every time they meet for worship. This map has all the villages within a radius of 8 miles located and those having believers living within them are marked with a cross and those having no believers are marked with a zero. All have agreed to pray for those villages daily and every time they meet for worship, and to work among them, trying to establish at least one Christian home in each village. About one hundred and fifty or two hundred have also pledged to select one heathen each, to pray and work for until he believes. A number of new believers have al-

ready been won by this new method."

As to woman's work, one of our single lady itinerators, Miss Harriet D. Fitch, becoming married to Mr. William Parker about Christmas time, left the Kwangju field with one lady itinerator for a while. As this one attended the language class at Chunju for a month and assisted in the Mokpo Women's Class, she has not been able to get to the country very much this winter. However, some country classes have been held, and Mrs. Parker, who is back with us for a while is now in the country holding a class. At the recent Kwangju Local Class for Women there were 173 enrolled, 100 receiving certificates at the close.

The member of the Station who has charge of the medical work says in regard to it, "During the last quarter the arrival of Dr. Sin at the hospital caused much rejoicing. The attendance at the clinic has been constantly increasing as also the number of operations and inmates at the hospital. Receipts have been between seventy-five and one hundred yen per month since his coming.

In the report of the Principal of the Girls' School, we read, "This first quarter of 1915 marked the close of our school year. Commencement day was March the 24th and on that day we had our first graduates. The Koreans speak of these two graduates as "the first fruits of our school." They will continue their studies in Seoul and we feel sure will be a credit to our school whether they are in Seoul or wherever they go. We also had five graduates from the lower school and most of the other girls received certificates of promotion." The girls school has been very greatly crowded this year, and many have had to be turned away because there was no room for them.

The Boys' school is still run on the principle of helping the boys through who are willing to work for an edu-

cation. In this way many who are not able to go to school otherwise can get an education. There will probably

be more than one hundred boys in the school for the coming year beginning April the first.

A VISIT SOUTH.

WM. P. PARKER.

DURING the past month I have spent most of my time in teaching in the college here as usual, but school closed according to Japanese custom for holidays from March 26th for ten days, and I went back down to Kwangju for a visit there. Mrs. Parker had already gone down about two weeks previously to teach in a Bible class, so I met her at Kwangju and we went out in the country together, she to hold Bible classes, and I to visit the people and be with her as long as I could. I had to leave the country on April 5th in order to get back to my work here, and I left Mrs. Parker out in the Kwangju territory where she will hold six more classes, after which she hopes to return to Pyengyang about the first of May.

I enjoyed getting back into the country very much; it is the first time I have had a chance to get out in over a year, and I felt as though old times had come back. One misses the country work very much, particularly so in his spiritual life; it is always such an uplift in every way to actually see these people in their homes, and to understand by being close to them more of what Christianity is really doing for them. Oh, it is a wonderful work, a work that brings its own reward, and God is surely most richly blessing it. I only had time to be at one class with Mrs. Parker, but I visited another church twice, and gave a talk at it on the Sabbath. At Sin Chang Li (Fresh Light of the Sun Village) where Mrs. Parker with the help of her Bible women held the women's class, there were about fifty in attendance daily, with an increase to seventy on Sunday.

These women showed much zeal, some of them walking over twenty li to attend; and a good number of them came down the valley from a church ten li away every day in spite of heavy rain during two days, and the consequent mud and swollen streams. The class had three sessions a day; beginning at nine for half an hour was a devotional service, then teaching till twelve on the life of Christ and practical subjects of importance, such as "The Care of Children," "Home Duties," "Sabbath Observance," "Personal Works," etc. Then in the afternoon they would study from about two-thirty to four-thirty in the same way. The teaching was done by Mrs. Parker and her Bible woman together, alternating their hours of study. Every night they would have an evangelistic service to which they tried to get all the backsliders and discouraged to come out, as well as the heathen, and even in the rain large crowds would come. Mrs. Parker's organ was quite an attraction, and how all did enjoy singing by it. Each afternoon Mrs. Parker and the Bible woman, together with some of the women of the church, visited from house to house, seeing all those who had fallen away, and obtaining promises from most of them to come back to church again, and many of those seen in this way attended the night services. It was especially desired that the Christians and discouraged might be awakened to greater zeal, so that they might bring more into the church all along, and I believe this was accomplished. I was not able to stay for the last day of the class, so cannot state the final result, but God was present in their midst, I know. Oh, how eager these women are to

learn of their Saviour! And what these classes mean to them! Truly it is most blessed to carry the light of the gospel to them, making bright the darkness, and turning to joy the despair they have always known.

They were moving and enlarging the church at Sin Chang Li while we were there. The morning after we arrived I went to the building and found all the church members and the local helper busily engaged in tying the bamboo laths to the frame-work, getting ready to put on mud. It is an interesting process, and they make the bamboo as firm with rice straw rope as we do our laths with nails. These people understand how a house can be built so that there need be "neither hammer nor axe nor any tool of iron heard," for that was what I was witnessing that day. There was a large crowd altogether, and they were making progress rapidly, the school boys helping during recess. I could do little, as my skill does not consist in the manipulation of straw rope, but I handed some bamboo to the workers, and visited with them awhile. They asked me if there was any such custom as that in America. I told them that we had no bamboo, and did not build churches in the same way, but that believers did club together and put up churches oftentimes. I might have added that I had never seen such zeal as they were showing: for every one of them was most truly joyous, and delighted in doing the work. And it was the same way the next day when they began putting on the mud: they all went at it with one accord, and became plasterers of the first degree, for they all know how to make the mud stick just right. The new church is on the edge of the road, and people were continually passing and asking questions. I thought more than once of what a witness this sight must be to the heathen. An old man whom I had met before, one who had become discouraged because of the hardness of the heart of his son, came

up to me as I stood in the new building, and said, "This is the Grace of God;" and I indeed felt that it was, and that it was being built to the glory of God too. By how much does this simple mud structure surpass in true splendor many of the most costly churches of the world?

I went out daily on horseback alone or with Mrs. Parker to distribute tracts, obtain needed exercise, and visit nearby churches. The people were very receptive, and would often thank us for the tracts and promise to attend church. On the Sabbath I talked as best I could in the morning at a church ten li away, coming back to Sin Chang Li for dinner. Several of the women of the church at which I talked had gone down to attend the morning session of the Bible class and had stayed to the service afterwards, but even so I had eighty-one worshippers crowded in a church about as large as an ordinary room of an American house. When I returned to the village where the class was being held I found that one hundred and forty had attended the morning service there. Although the mud on the new building was not dry, they had used it for worship, and though it was larger than their former building, it was full.

The church leader came in one day and asked us to have a look at some new kind of "rice" that he had. He showed us a white substance which he said was dug from the earth about ten li from the village, and which the Koreans had found was good to eat if cooked as rice. It oozed out from the ground and when some was taken the night before, a new supply would be in its place the next morning. The leader said that God saw that the Koreans had little to eat, and had given them this as He gave the Israelites manna in the wilderness. I did not obtain any of the substance, but on the way up here on the train, I saw a Korean with some more of a different color, and he was telling the same kind of a story as the

leader had told at Sin Chang Li. I hope to be able to investigate more later.

College opened with twenty-one new students, so we still have between sixty and seventy enrolled, although quite a number had to drop out on account of hard times, sickness, and for other reasons. The extra class coming in gives me five hours more to teach each week, and preparation for my classes, together with some much needed language study that I must try to get in, will keep me busy.

I brought up with me from Kwangju a blind girl whom Mrs. Parker found out in the country last fall. The girl is about twenty-four, seems very bright, but of course has had no opportunity to learn. Mrs. Parker got the Kwangju missionaries interested in the girl, and they raised enough money to send her up here to Mrs. Hall's school for

the dumb and blind. How grateful she was; she kept thanking me all the way up. This is the second girl from Kwangju to be sent to this school, one having been sent up more than a year ago. They are taught to read, write, do all sorts of knitting, sewing, etc., and many of them take regular high school work as they advance far enough.

There are two Southern Presbyterian girls here now in the school for missionaries' children—Carey Reynolds of Chunju, and Mary Owen of Kwangju. The children that come from other stations are delightfully situated in the dormitory for them, or, as it is better known, Mrs. Luckett's Home, for it is a real home for the children. There are ten in the home now, and it is a great privilege for them.

We always ask your prayers for us in the work for the Master in this land.

Pyongyang, Korea.

MEDICAL MISSIONS ON THE CONGO.

DR. W. M. MORRISON, of our Congo Mission, thus writes of the medical work in Africa, and the great need of an additional nurse and also another hospital:

"The new McKowan Hospital is nearing completion. Our medical department is in a very prosperous condition at present, and will be more so when the hospital is completed. There are daily, upwards of two hundred patients at the dispensary and at the temporary hospital. I know that you will be delighted to learn that Miss Fair has done a magnificent work, and has revealed to us the fact that a nurse in every station is simply indispensable. But she has now been here for 18 months, and has done very hard work, and must not overstay the time for her furlough, which will be due within a year or 18 months. We must have another nurse here to take up her work as soon as possible. This other nurse ought to be here several months before

Miss Fair leaves in order to get onto things. Can't you find someone for us and see that she be sent out at once?"

Of course this nurse will be for Luebo, where the greater part of our medical work is done at present, but it is almost as necessary for us to have a nurse on each one of our stations, so if you can find more than one, all the better. By all means please get the one for Luebo.

"I believe it would be the unanimous opinion of our missionaries that nothing influences the native, as well as foreigners, in favor of the great principles of Christianity like the medical and hospital work. As you know we are provided for at Luebo with the McKowan Hospital, but at Lusambo there is a field, equal, if not greater, than that here at Luebo, and something of this sort is especially needed there because of the strong Catholic influence in the region, and we know of nothing that would more quickly bring

us into favorable touch with the people than a hospital. It is difficult to decide which is the more important, Lusambo or Mutoto. While the local population of Mutoto is not so large as that of Lusambo, yet there is a population in the region, with no hospital or doctor anywhere within reach, and to the east, so far as I know, there is no nurse, doctor, or hospital until you reach Lake Tanganyika. Therefore you can assure the individual who is thinking of giving this money for this purpose that it will be wisely spent and that the hospital will be a source of great blessing in a very needy land. I might further say that we are hoping to develop the people, teaching the questions of health, simple remedies, hygiene, etc., in connection with our nursing and hospital work. In this way a great influence will go out over the region far beyond the ordinary limits of the territory naturally covered by a hospital:

"Dr. Stixrud is making a fine impression here. He is quite a surgeon and has already performed several very delicate operations, one of them being on Mrs. McKinnon only a few days ago. In this latter operation he was assisted by Dr. Moore, an American with the Diamond Mining Co., in this region. You know Dr. Coppedge has gone home but we sincerely hope he can return. May God grant this emergency may be met at once. Daily prayers and earnest effort should be made to meet it."



Defender of the "Fighting Bakete" tribe. Speaks English and four or five native languages. Can read and write, teach, preach and attend to business matters for Mr. Martin very creditably. He can also clean house, darn stockings, make clothes. He is, generally speaking, "a Jack of all trades" and good at all.

Mrs. Walter M. Saligson, of Corpus Christi Texas, says:

"The SURVEY is the very best Missionary periodical published."

PERSONALIA.

Prof. and Mrs. C. C. Knight of Lavras, Brazil, arrived in New York on July 1st, having been compelled to return home on account of Mr. Knight's ill health, and also that of their little boy, Clyde Jr. Mrs. Knight is with her friends at Achsah, Va. Mr. Knight was expecting, when last heard from, to go to his home in Iowa, and from there to Rochester, Minn., to enter a hospital for surgical treatment. Their post-office address until further notice will be Achsah, Va. They will have the sympathy and the prayers of many friends for Mr. Knight's speedy recovery, and also that of the little boy.

A letter from Rev. W. C. Porter announces that he expected to sail from Pernambuco about July 1st. Mrs. Porter has been quite ill for several months, and it is only recently that she was considered strong enough to undertake the journey home by sea. At one time her life was despaired of, but she was very much improved in health at the time Mr. Porter's letter was written.



Miss Katie Russell (Africa.)

Miss Sadie Buchland of Kunsan Station, Korea, has arrived in San Francisco and is paying a visit to the Panama Exposition there in company with her sister Mrs. W. R. Dobyns before returning to her home in St. Joseph, Mo. She will probably be at home by the time this number of the SURVEY reaches the hands of our readers. If not, any letter addressed to her to the care of Rev. W. R. Dobyns, D. D., of St. Joseph will reach her.

Rev. and Mrs. J. S. Nisbet of Mokpo, Korea, have just arrived on their first furlough home. We are expecting them both to be at Montreat during our Missionary Conference, August 9-16. Their permanent address is 437 Capitol Ave., Care of W. H. Major, Atlanta, Ga.

The following missionaries to Africa are expected to sail about July 25th:

Rev. and Mrs. C. T. Wharton,

Mr. and Mrs. C. R. Stegall,

Rev. and Mrs. W. Frank McElroy,

Dr. Robt. R. King,

Mr. B. M. Schlotter,

Miss Katie Russell.

We are glad to publish the pictures of these new missionaries, and to introduce them in that way to the readers of the SURVEY.

It is expected that Dr. and Mrs. L. J. Coppedge, returning from furlough, will go with this party. They are to sail from New York to Lisbon, and thence across to the Canary Islands, in that way avoiding the waters now infested with submarines. They are all anxious to go, taking any risk that may be involved, and the Committee does not believe there is any serious risk involved.



Mr. W. Frank McElroy. Mrs. W. Frank McElroy. Mrs. C. T. Wharton. Mr. C. T. Wharton
(Africa.) (Africa.) (Africa.) (Africa.)

On July 31st Dr. and Mrs. M. O. Robertson of Durant, Okla., are expected to sail for Korea. With them will sail Miss Julia Dysart and Mrs. H. D. McCallie, returning from furlough. On the same steamer Rev. and Mrs. Warren H. Stuart, Rev. and Mrs. P. C. DuBose, Rev. and Mrs. Lacy L. Little and Rev. and Mrs. J. L. Stuart will sail for China, returning from furlough.

Mission. On the same steamer will sail Miss Ella Graham to Korea, Rev. and Mrs. J. W. Vinson and Miss Jessie D. Hall to China, returning from furlough.

We acknowledge with appreciation the receipt of the birth-day card of Mary Fairfax Stevens, daughter of Rev. and Mrs. N. G. Stevens, who put in her appearance at Council, N. C., on June 22nd, who will be expected in due time to send in her application for appointment as a missionary to Africa. The parents are members of Luebo Station, now at home on furlough.

On August 28th, Dr. and Mrs. R. B. Price of Bolton, Miss., will sail for China, assigned to the North Kiangsu



Mr. B. C. Schlotter,
(Africa.)

Mr. and Mrs. C. E. Stegall.
(Africa.)

Dr. Robt. R. King.
(Africa.)



Dr. M. O. Robertson, of Durant, Okla.
(Korea.)



Mrs. M. O. Robertson, of Durant, Okla.
(Korea.)

DO YOU KNOW?

1. Who dreamed about a lost father and found him?
2. What Japan's "Port Arthur" is?
3. In what meeting in Japan were the tables turned?
5. What chastening it took to bring a self-righteous Japanese to Christ?
6. What influence a Christian mother in Japan had on her child, after many years?
7. What Shinto priest made a faithful Christian?
9. In what hospital was a starved "smoked baby" made over?
10. What the Rockefeller Foundation will mean to China?
11. How and where an uneducated man learned the shorter catechism, questions and answers, in ten days, and recited them perfectly?
12. Of a few items that kept Dr. Venable busy?
13. What order hindered progress on the Mokpo Hospital?
14. Some "damp" travel experiences of missionaries in Mokpo?
15. Where they understand how a house can be built that there need be "neither hammer nor axe nor any tool of iron be heard?"
16. What "Mommer der Boots" means and who was praying it?

This from Mrs. M. E. Galbraith of Gulfport, Mississippi:
"Jack climbs step by step. I hope he may soon win his goal."

SENIOR PROGRAM FOR SEPTEMBER, 1915.

ARRANGED BY MISS MARGARET McNEILLY.

TOPIC—JAPAN.

Hymn—Jesus Shall Reign.
 Scripture Reading—Psalm 27.
 Prayer—For the necessary equipment of our Japan work.
 For the health and safety of the missionaries.
 For an outpouring of the Holy Spirit.
 Minutes.
 Roll Call—Answer with an item of interest about Japan.
 Business.
 Solo—Selected.
 Reading—The Glory of the Work.
 Prayer.
 Topical—Mrs. Hiro-oka's Experience (How I became Interested in Christianity.)
 Music in Japan..
 Beginning at Jerusalem.
 Hymn—The Morning Light is Breaking.
 Five Reasons Why.
 Close with a chain of prayer.

SUGGESTIONS.

From "Our Work Abroad" (the annual report of our Foreign Missions Committee, get items of interest on our own work in Japan.

Appoint a reporter to give the latest news from Japan, in the current issue of THE MISSIONARY SURVEY.

Clip apart "Five Reasons Why" and distribute among the members of the society, and let the leader call for them in order.

In the Methodist Quarterly Review for July, Dr. Ed. F. Cook has an excellent article, "Japan's Imperialistic Program, as Seen in Korea."

The September meeting is a good time to have reports from the various summer conferences. Some of your members may have been to Montreat.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts Applicable to Regular Appropriations—

	1915	1914
July		
Churches	\$ 27,378.86	\$ 21,181.88
Churches, Japan		
Sunday Schools	469.30	711.83
Sunday Schools, Japan	2,058.90	
Societies	4,055.89	5,267.87
Societies, Japan.....	18.78	
Miscellaneous donations.	2,583.47	8,696.37
Miscellaneous donations, Japan.....	1.12	

	\$ 36,565.32	\$ 35,857.95
Legacies	21.08	3,183.25

	\$ 36,586.40	\$ 39,041.20
Four months, April 1st, to July 31st, 1915.		
1915		1914

Churches	\$ 67,611.08	\$ 69,210.44
Churches, Japan	11.53	
Sunday Schools	2,082.55	2,994.20

Sunday Schools, Japan.	7,548.25	
Societies.	14,286.46	17,089.56
Societies, Japan.....	78.53	
Miscellaneous donations.	7,703.98	13,016.13
Miscellaneous donations, Japan	2.12	

	\$ 99,324.50	\$ 102,310.33
Legacies	1,889.43	8,684.44

	\$101,213.93	\$110,994.77
Appropriation fiscal year ending		
March 31, 1916.....	\$ 506,646.27	

Deficit March 31, 1915.....	63,286.98	
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	\$ 569,933.25	
Amount needed each month, \$47,500.00.		

The amount received for objects outside the budget for the four months period is \$12,021.83.

Nashville, Tenn., July 31, 1915.

Edwin F. Willis,

Rev. W. S. Lacy, of Raleigh, N. C., writes: "I congratulate our church upon having so fine a magazine as the MISSIONARY SURVEY.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION [37]
AFRICA.

Ibanche. 1897.
Rev. and Mrs. H. M. Washburn

Luebo. 1891.
Rev. W. M. Morrison.

Rev. and *Mrs. Motte Martin.

*Dr. and Mrs. L. J. Coppedge.

Rev. and Mrs. A. L. Edmiston.

(c)
*Rev. and Mrs. L. A. DeYam-
pert (c).

*Miss Marla Fearing (c.)

*Rev. and Mrs. C. L. Crane,

Mr. T. J. Arnold, Jr.

†Mr. and *Mrs. W. B. Scott.

Miss Elda M. Fair.

*Rev. and Mrs. N. G. Stevens.

Mr. W. L. Hillhouse.

Rev. T. C. Vinson.

Rev. S. H. Wilds.

Dr. T. Th. Stixrud.

Rev. and Mrs. A. C. McKinnon.

†Mr. T. Daumery.

Rev. and Mrs. J. W. Allen.

Mutoto. 1912.

*Rev. and Mrs. Geo. T. McKee.

Rev. A. A. Rochester (c).

Rev. Plumer Smith.

Lusambo. 1913.

Rev. and Mrs. J. McC. Sieg.

Rev. and Mrs. R. F. Cleveland.

*Rev. Robt. D. Bedinger.

E. BRAZIL MISSION. [14]

Lavras. 1893.

Rev. and Mrs. S. R. Cammon.

Miss Charlotte Kemper.

*Mr. and Mrs. A. F. Shaw.

Rev. H. S. Allyn, M. D.

Mrs. H. S. Allyn.

Mr. and Mrs. C. C. Knight.

Mr. B. H. Hunnicutt.

Miss R. Caroline Kilgore.

†Mr. F. F. Baker.

Piumby. 1896.

Mrs. Kate B. Cowan.

Rom Sucesso.

Miss Ruth See.

*Mrs. D. G. Armstrong.

W. BRAZIL MISSION [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.

Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.

Itapetininga. 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

*Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

Garanhuuns. 1895.

Rev. and Mrs. G. E. Henderlite.

Rev. and Mrs. W. M. Thompson.

Miss Eliza M. Reed.

Pernambuco. 1873.

Miss Margaret Douglas.

Miss Edmonia R. Martin.

Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.

Miss G. W. Butler.

MID-CHINA MISSION. [70]

Tungchiang. 1904.

Rev. and Mrs. J. Y. McGinnis.

Rev. and Mrs. H. Maxcy Smith.

Miss R. Elinore Lynch.

Miss Kittie McMullen.

Hanchow. 1867.

Mrs. J. L. Stuart, Sr.

*Miss E. B. French.

Miss Emma Broadman.

Miss Mary S. Matthews.

Miss Venie J. Lee, M. D.

*Rev. and Mrs. Warren H. Stuart.

*Miss Annie R. V. Wilson.

Rev. and Mrs. R. J. McMullen.

Mr. and Mrs. J. M. Wilson.

Miss Rebecca E. Wilson.

†Mr. S. C. Farrior.

Rev. G. W. Painter, Pulaski, Va.

Rev. and *Mrs. J. M. Blain.

Shanghai.

Rev. S. I. Woodbridge.

Kashing. 1895.

Rev. and Mrs. W. H. Hudson.

Dr. and Mrs. W. H. Venable.

Miss Elizabeth Talbot.

Rev. and Mrs. Lowry Davis.

Miss Irene Hawkins.

*Dr. and Mrs. A. C. Hutcheson.

Miss Elizabeth Corriher.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.

*Rev. and Mrs. Lacy L. Little.

Dr. and Mrs. Geo. C. Worth.

Mr. and Mrs. Andrew Allison.

Miss Rida Jourrolman.

Mrs. Anna McG. Sykes.

Miss Ida M. Albaugh.

*Miss Carrie L. Moffett.

Miss Mildred Watkins.

Dr. F. R. Crawford

Nanking.

*Rev. and Mrs. J. L. Stuart.

Dr. and Mrs. R. T. Shields.

Rev. and Mrs. P. F. Price.

Soochow. 1872.

Rev. J. W. Davis.

Dr. and Mrs. J. R. Wilkinson.

Dr. J. P. Mooney.

Miss S. E. Fleming.

Miss Addie M. Sloan.

Miss Gertrude Sloan.

Mrs. M. P. McCormick.

*Rev. and Mrs. P. C. DuBose.

Rev. R. A. Haden.

*Mrs. R. A. Haden.

Miss Helen M. Howard.

Miss Millie S. Beard.

Miss Irene McCain.

Changchow. 1912.

Rev. C. H. Smith.

NORTH KIANGSU MISSION.

[62]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.

Rev. and Mrs. J. W. Paxton.

Rev. and Mrs. D. W. Richardson.

Rev. and Mrs. J. C. Crenshaw.

Miss Pearl Sydenstricker.

Taichow. 1908.

Rev. and Mrs. C. N. Caldwell.

Rev. and Mrs. T. L. Harnsberger.

Hsuehoufou. 1897.

Rev. Mark B. Grier.

Mrs. Mark B. Grier, M. D.

Dr. A. A. McFadyen.

Rev. and Mrs. Thos. B. Grafton.

Rev. and Mrs. Geo. P. Stevens.

Rev. and Mrs. F. A. Brown.

Rev. and Mrs. O. V. Armstrong.

Hwailanfu. 1904.

Rev. and Mrs. H. M. Woods.

Miss Josephine Woods.

Rev. and Mrs. O. F. Yates.

Miss Lillian C. Wells.

Miss Lily Woods.

Yencheng. 1909.

Rev. and Mrs. H. W. White.

Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.

Rev. B. C. Patterson.

Mrs. B. C. Patterson, M. D.

Rev. and Mrs. W. F. Junkin.

Mr. H. W. McCutchan.

Miss Mada McCutchan.

Miss M. M. Johnston.

Miss B. McRobert

Tsing-kiang-pu. 1887.

*Rev. & Mrs. J. R. Graham, Jr.

Dr. and Mrs. James B. Woods.

Rev. and Mrs. A. A. Talbot.

*Miss Jessie D. Hall.

Miss Sallie M. Lacy.

Rev. Lyle M. Moffett.

Miss Nellie Sprunt.

Miss Agnes Woods.

Haichow. 1908.

*Rev. and Mrs. J. W. Vinson.

L. S. Morgan, M. D.

Mrs. L. S. Morgan, M. D.

Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]

Cardenas. 1899.

Mrs. J. G. Hall.

Miss M. E. Craig.

†Rev. H. B. Seomillan.

Caibarien. 1891.

Miss Mary I. Alexander.

Rev. and Mrs. R. L. Wharton.

Mr. and Mrs. E. R. Sims.

Rev. and Mrs. John MacWilliams

Placetas. 1909.

†Miss Janie Evans Patterson.

Camajuaní. 1910.

Miss Edith McC. Houston.

†Rev. and Mrs. Ezequiel D.

Torres.

Sagua. 1914.

†Rev. and Mrs. Juan Orts y

Gonzales.

JAPAN MISSION. [38]

Kobe. 1890.

Rev. and Mrs. S. P. Fulton.

*Rev. and Mrs. H. W. Myers.

Rev. and Mrs. W. McS. Buchanan.

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.

*Rev. and Mrs. H. H. Munroe.

Miss Estelle Lumpkin.

Miss Annie H. Dowd.

Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan.

Miss Charlotte Thompson.

Miss Lella G. Kirtland.

Rev. and Mrs. R. E. McAlpine.

Mrs. Elizabeth O. Buchanan.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. S. M. Erickson.

Rev. and Mrs. A. P. Hassell.

*Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.

Miss Lillian W. Curd.

Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.

Rev. and *Mrs. C. K. Cumming.

Rev. L. C. McC. Smythe.

Okazaki. 1912.

Miss Florence Patton.

Miss Annie V. Patton.

KOREAN MISSION. [76]

Chunju. 1896.

Rev. and Mrs. L. B. Tate.

Miss Mattie S. Tate.

Dr. and Mrs. T. H. Daniel.

Rev. and Mrs. L. O. McCutchen.

Rev. and Mrs. W. M. Clark.

Rev. and Mrs. W. D. Reynolds.

Miss Susanne A. Colton.

Rev. S. D. Winn.

Miss Emily Winn.

Miss E. E. Kestler.

Chunju—Con.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
Kunsan. 1896.
Rev. and Mrs. Wm. F. Bull.
*Miss Julia Dysart.
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shepping.
Miss Sadie Buckland.
Rev. and Mrs. W. B. Harrison.
Kwangju. 1898.
Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. P. B. Hill.
*Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. and Mrs. Wm. P. Parker.
Mokpo. 1898.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.

Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
Soonchun. 1913.
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
*Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.
MEXICO MISSION. [11]
Linares. 1887.
Rev. and Mrs. H. L. Ross.
Matamoros. 1874.
Miss Alice J. McClelland.
San Benito, Texas.
Miss Anne E. Dysart.
Brownsville, Texas.
Rev. and Mrs. W. A. Ross.
Montemorelos. 1884.
Mr. and Mrs. R. C. Morrow.
C. Victoria. 1880.
Miss E. V. Lee.
Tula. 1912.
Rev. and Mrs. J. O. Shelby.
UNASSIGNED LIST. [4]
China.
Miss Nettle McMullen.

Japan.
Rev. and Mrs. J. W. Hassell.
Korea.
Rev. T. E. Wilson.
RETIRED LIST. [10]
Brazil.
Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.
China.
Rev. and Mrs. Geo. Hudson.
Cuba.
Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.
Japan.
Miss C. E. Stirling.
Mrs. L. R. Price.
Korea.
Dr. W. H. Forsythe.
Miss Jean Forsythe.
Missions, 10.
Occupied stations, 53.
Missionaries, 339.
Associate workers, 8.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see net page.

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E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tung-hiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Ki-angsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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